

A

(4)

E P L Y

To the Reverend

Mr. *Edward Synge*,
Rector of St. *Patrick's*, Dublin.

WHEREIN

SERMON preach'd in St. *Andrew's* Church,
before the Honourable House of Commons,
October 23. 1725. being the Anniversary of the
late Rebellion, is further Considered; and the
Tendency thereof laid Open.

AS ALSO

Indication of that SERMON is Examined:
and the Question concerning *Toleration*, parti-
cularly of *Popery*, under certain Conditions
and Limitations, is clearly Stated, and fully
discuss'd.

In TWO PARTS.

STEPHEN RADCLIFFE, A. M. Vicar of *Naas*.

Pro Ecclesiâ, Pro Rege, & Patriâ.

*hac legit, ubi pariter certus est, pergat mecum; ubi pariter hæsi-
derat mecum; ubi Errorum suum cognoscit, redeat ad me; ubi
Revocet me. Aug. de Trin. Lib. I. Cap. 3.*

D U B L I N:

by and for J. H Y D E, Bookseller, in *Damc-Street*,
1726.



Advertisement.

THERE having been two EDITIONS of the Reverend Mr. Synge's SERMON, one in *Quarto*, and other in *Octavo*; the READER is desired to take Notice That in the first Edition of the *Letter* to him, the References are made to answer the Pages of the Edition *Quarto*; but by a Mistake of the Printer, the References of the second Edition are made to answer the Pages of Edition of the *Sermon* in *Octavo* only. Which Error was not thought necessary to correct, in the References of the following REPLY.

And whereas Mr. Synge, by a Marginal Note (*Sermon Page 4.*) remarks, *That the term Magistrate is often used to signify the Person, or Persons, who are vested only with Executive Power; but in this DISCOURSE 'tis almost every where used to signify the Supreme Power, as well Legislative, as Executive: It is desired, that the like Term be understood in the same Sense throughout the following DISCOURSE.*

A
E P L Y

To the Reverend

Mr. Edward Synge, &c.

Courteous READER,

Received Mr. Synge's *Vindication*, Feb. 23. dated Dublin, Feb. 5. And though in my Letter, (he tells me) *He scarce finds any thing which deserves Notice; yet, lest I should think my self either neglected, or my Performance unanswerable, he is content, for this once, to spend a Days in considering it.* Vind. p. 3.

For the same, and many other reasons, I think my self oblig'd to return the Civility; and, notwithstanding the attempt he is pleas'd to express of his *Antagonist*, shall venture to enter the Lists (*by the Power of the Word of God, the Sword of the Spirit*) with him or any other, who shall thus Publickly, and by Name, shake the Foundation, on which our HAPPY REFORMATION from Popery was first built, has been hitherto maintained, and tried on, by the help of good and wholesome Laws; and (I hope) be continued to the end of the World.

I own my self the weakest among the Thousands of the *Tribe of Levi*, who might engage in this Controversy, with greater probability of Success; and therefore most heartily pray, that the Cause which I contend for may not suffer through my want of Abilities; of which no one is more sensible than my self. But should all be silent on such an

important Occasion, wherein the CHURCH, the KING and COUNTRY may be exposed to such manifest Hazards *surely the very Stones of the Street would cry out.*

I am sorry the Method I pursued, was not so agreeable to Mr. S——, as I proposed. If it appeared confused to him, I assure him, the Method of his Sermon appeared less confused to me. And, *though YOUNG and FOOL (as he is pleased to call himself) yet he was so well awared of the Difficulties he lay under, that he took the care he could to guard against them.* So that I was much more apprehensive, that he would Deny, or seem to resemble the main Intention of his Discourse, than *Vindicate or Justify it.*

However, I am very well pleased, that by the short I contained in my Letter, I gained the main Ends I proposed. *To apprise the Nation of his Design; and oblige him, either to retract his Error; or speak out, and explain himself fully.*

The latter course he has made choice of. And it shews my Fault, and Misfortune too, if I do not give him to others, as clear an account of my Opinion, as he has of his.

If my Passions have been inflamed (as he suggests) *by a weak and warm Neighbour, to say any thing worthy of him, or unbecoming my self:* how does he mend the Matter in his Vindication?

Ought not he to have avoided that Fault himself, when he censures in others? Is this his *calm Reasoning and swasion?* Explaining his own Opinions; Shewing the Falseness and Absurdity of other Mens; Proceeding from the Holy Scripture, to shew the Consistency of his Tenets with the Christian Law: And these proposed with the Spirit of Meekness, without Gall, Bitterness, or Inveective. How has he copied after his own Doctrine?

His next Mistake is, in imputing my Warmth, to an *unaccountable Fright about my Tithes.* That Consideration which equally affects him, and the rest of my Brethren; and therefore ought not to be particularly apply'd to me, as if others were not involved in the same Danger.



My Zeal was kindled on an higher, and nobler Account. I vindicate the Truth of *Christian Doctrine*, which I received to be grossly perverted and abused. And in so a Cause, I take it to be my Duty, to be *Gal. 4. 18.* zealously affected; and better to be *Gal. 4. 18.* than Lukewarm; whom the Spirit threatens to spit out of his Mouth. Pray mark what follows.——Because I sayest, I am Rich, and increased with Goods, and have need of nothing; and knowest not that thou art Wretched, and Miserable, and Poor, and Blind, and Naked. I counsel thee to sell me Gold tried in the Fire, that thou mayest be Rich; and buy the Raiment that thou mayest be Cloathed, and that the shame of thy Nakedness do not appear, and anoint thine Eyes with the Salve, that thou mayest see. As many as I love, I Rebuke and Chasten; be Zealous therefore and Repent, *Gal. iii. 16, 17, 18, 19.*

I shall now justify my Conduct towards Mr. S. in some of the Words of a certain Author, with whom I am sure I am well acquainted, because he Quotes him.

If there were any tart and upbraiding Expressions in my Letter to him, they were not the Dictates of Anger or Passion, but of the just Resentments of my Mind. And I appeal to every Man (whose Eyes the God of this World hath not blinded, and) who considers upon what sober Grounds and Principles the Reformation of our National Church stands; and how that it's Forms and Institutions are not only countenanced, by the best and purest Times of Christianity, but established by the Fundamental Laws of the Land; whether he can so perfectly charm, and stupify his Passions, as not to be raised into some Heat and Briskness, when he seriously considers, that this Church, so rightly Constituted, and duly Authorized, should be so savagely exposed to a Wild, Fanatick, and Popish Rabble. That this Church, so soberly Modeled, so warrantably Reformed, and so handsomely Settled, should have been so perpetually Beleaguered, and be (yet) not out of Danger, of being rifled, if not utterly demolished, by Folly and Ignorance on the one hand; Superstition and Idolatry on the other. That the publick Peace and Settlement of a Nation should be so wofully discomposed, upon such slender and frivolous Pretences, and that, after they have been so often and

' and shamefully baffled. And Lastly, (which is the gr
 ' Grief of all) that both Church and State should be so la
 ' tably embroiled by the unwary Conduct of some of her
 ' Household; so that the Brain-sick People, (if not prevent
 ' some speedy and effectual Remedy) may in a little time
 ' to that Power and Confidence, as to be able to tie up
 ' Hands of Authority; be instigated to Rebellion; and
 ' more involve the Kingdom in Blood and Confusion. Let
 ' ry Man consider this, as seriously as I have done, and
 ' be a STOICK if he can. For as another observes,
 ' All wise and good Men ought to look before them, and
 ' weigh the Consequences and Ends of Things. Where our
 ' visions and Separations will terminate, is but too obvi
 ' Things cannot long stand in this posture. Our Disputes
 ' at length come to the Umpirage either of the Sword or
 ' Law, which the Magistrate is said not to bear in vain
 ' the terrible Law of the Sword: The one is Grievous
 ' other Intolerable, upon whomsoever it shall fall. For the
 ' Influences of Religious Quarrels must affect the Civil Go
 ' vment, and oblige it by the natural Law of Self-Preservat
 ' to prevent the Last, by the use of the First, and by U
 ' some and Timely Severities, to obviate future A
 ' ries.' And so much by way of Introduction.

I hasten now to follow Mr. S. in his own way. And the
 fore that he may read the following Reply
Vind. p. 1. greater Benefit and Satisfaction, than he did
 former Remarks, (which were not intended for a full
 siver) I shall in the

First Place, particularly consider the Sermon, which
 been the Foundation of this whole Controversy, in o
 to lay open the Evil Tendency thereof.

Secondly, I shall make a distinct Reply to his *Vindica*
 of that Sermon, and endeavour clearly to state and discuss
 Question concerning Toleration; particularly of *Pope*
 under certain Conditions and Limitations.

It seems wonderful to find Mr. S. more concern'd ab
 the Order of his Discourse, than the Truth or Falshood o
 Doctrine. Or why should he tell me, that whether the

Vind. p. 3. Strive of his Sermon be True or False, I ca
 deny the Discourse to be Methodical. And

a mind to write an *Answer* to it like a *Scholar* and a *Divine* I must do it in the same, or some such Method. Now, I should unhappily forfeit all Pretence to those two peculiar Qualities of a *Scholar* and a *Divine* (which are so necessary and distinguishing Ornaments of my Profession) I must do as he prescribes. And I desire every Person who reads this, would be pleased to take Mr. S.'s *Sermon* once into his Hands; and judge according to the Reason which has given him, (not rejecting the Testimony of *Divine Revelation*) whether I do not give a clear and distinct Answer, to every Argument of Moment contained in it, to support his Opinion.

Synge's SERMON, October 23. 1725. further Examined and Considered.

First, Second, and Third Paragraphs are very pertinent to Day.

In the Fourth, He tells his Auditory, that the great Law of Self-Preservation, and the Fundamental Principle of Society also, does, and must vest *Serm. P. 2.* Supreme Power in every Nation, with a Right to secure the Body from the Evil Designs and Actions, as well of it's Members, as of any other Persons, who are disposed to and destroy them.

So far, at least, well said; (upon whatsoever Motive, whether of Religion or Government) and yet, less sure he did not well say, in Defence of the Laws against Popery in this Kingdom. The Failure to be complained of is, that he so soon lays down his Position, than he contrives to evade, and divert his Reader, by raising a plausible Objection, against what he had just before advanced, viz. *Serm. P. 2.*

Whether it is possible to frame any Laws for the public Security, without forcing Mens Consciences, and invading that Liberty, which all Persons ought to be allowed, of following their Dictates, in order to their own eternal Salvation. This he says, is certain ought in no case to be done.

Granting it immediately for granted, without the least Proof, in regard to his Text. And on that Supposition

only, he immediately concludes, that all *Ibid.* of this sort, however necessary, or useful they may be thought

thought to the Weal-Publick, are in themselves Unjust Unreasonable; and therefore ought not to be made or continued.

This, I think, is the quickest, and most unaccountable Transition I ever met with, in such an elaborate and stated Composure. For, no sooner has the Author in one asserted, that even by the Law of *Self-Preservation*, Laws against such as are disposed to hurt and destroy Community, are necessary for your Security; than in the next, he seems to doubt, whether it be possible to frame such Laws, without forcing *Mens Consciences*, &c. and concludes, (without any Proof assigned) that all Laws of this sort, however necessary or useful they may be thought, *unjust and unreasonable*, and therefore ought not to be made or continued.

He next tells us, *This Objection has been urged, against Laws made in both Kingdoms, for the Security of the Government, against the Popish Faction; and will, in all likelihood, on future occasions be urged.* Sermon. p. 2. V doubts it, while they have so many *Emissaries* among them. In publick and private; some as Infectious as the *Pest* that walketh in *Darkness*; and others, like *Ravens* waiting in *Shepherds cloathing*, ready to devour, like the *Sickness* that destroyeth in the *Noon-day*.

But how came Mr. S. to be drawn in, and urge this Objection for them, before the REPRESENTATIVE of the NATION? Where neither sort durst presume to appear, nor were perhaps capable of pleading their Cause so artificially as he has done. Mr. S. would do very well, in justice to his own Character and Conduct, to explain himself, how he came thus to undertake the Cause of the Adversary, in the House of his Friends. For, if the Cause of the *Waters of Babylon* be just and pathetic, Psal. cxxxvii. *the Waters of Babylon we sat down and wept when we remembered thee, O Sion.* And, *How shall we sing the Lord's Song in a strange Land?* Then sure, it must be very surprising, to hear any one who calls himself a Prophet of the Lord, (before so August and Honourable an Assembly, even in the HOLY PLACE, and on the Day of the Remembrance of our Desolation and Captivity,

the Cause of the Children of Babylon, who had led the
 of the Lord into Captivity. Ought not he rather, and
 true Son of the Church, to have said, *If I forget thee;*
Jerusalem, let my right hand forget her cunning. Yea, if I
not Jerusalem in my Mirth. Remember the Children of
O Lord, how they said, Down with it, down with it,
to the ground.—O Daughter of Babylon, wasted with Mi-
happy shall be he, that rewardeth thee, as thou hast served

at Mr. S. directly contrary, *From an account of the Oc-*
of the Anniversary, on which he preached; *Serm. p. 3.*
der to raise in our Minds a just Apprehension

the Danger, to which we are at all Times exposed, from
who are under the Influence of the same false and bloody
ion, and to excite us to use proper Means for our own Pre-
tion; instead of insisting on other Matters, which may
more nearly to relate to the Occasion of the present Solem-
begs leave to consider the force of this Objection, and en-
how far it can, or ought to influence any of the Consul-
or Resolutions of the Legislature, for the security of our
ished Religion and Government. And labours to shew,
the best, and safest way to secure the establish'd Reli-
and Government, against the Designs of Papists;
*ld be to **Tolerate Popery.**—Which is a Conclusion*
onsterous and absurd, against Scripture, Reason, and Ex-
ce, as, I believe, never entered into the heart of any
besides himself.

he next says, The Judgment we form on this Point; must
great measure depend on the Resolution of a *Serm. p. 3.*

al Question, concerning the lawfulness of using
in Matters of Religion.—A thing, which he had be-
determined in no case ought to be done. *Serm. p. 2.*

therefore (one would think) needed no
Deliberation. However, he proceeds,
st, To lay before his Hearers, a true State *Serm. p. 3.*
Controversy, concerning the use of Force in
ers of Religion, &c.

condly, To discover the Truth, on the several Points that
and answer the principal Objections that have been made
it, &c.

B

Thirdly,

Thirdly, To apply the general Doctrine to our particular case, &c.—All this while, not a word of the Text; as were only a common Lemma, and the Objection were in View.

He goes on to observe, *That as different Opinions Practices among Christians, are almost as different as the Christian Religion it self; so, since the Christian Religion has been the Religion of State Empires, almost all Parties have discovered a strong Disposition to use Force against those who differ from them; and but it is natural to endeavour to justify such Actions on some principle, and for the Sufferers to complain of such Usage, as and Unreasonable: Hence the aforesaid Question has been many Ages the Subject of great Debate among Christians, several Men having taken several ways of explaining them, it has happened, that many of those who own the same general Conclusion, are in reality of very different, and even of different Opinions.*—And where is the great wonder, that they should differ in this Point, more than any other? Nay rather, do not the Prejudices and Interests of several Parties strongly conspire to Heat and Inflame each Party against the other, and make all desire to settle and establish themselves by Subtlety and Force?

Mr. S. in the next Place goes on to tell us, *That by in this Question, is meant all sort of Coercion or Temporal Punishment, which may be Threatened or Inflicted on account of any Religious Action, or Opinion.* And then he raises a new Question, *Whether it be lawful in Matters of Religion, to make use of Capital, or other Punishments; or only of some Restraints, and lower Penalties, which have usually been known by the Name of Modest and Wholesome Severities?* And also two other Questions of equal Importance.

The first of these is, *Whether this Right of using Force is placed in the Hand, either of the Governours of the Church Society, or of the Civil Power; and if in the latter, Orally, Whether in consequence of a particular Appointment, or of the general Nature of the Office?*

The second is, *Whether the Right of using Force is placed in the Hand, either of the Governours of the Church Society, or of the Civil Power; and if in the latter, Orally, Whether in consequence of a particular Appointment, or of the general Nature of the Office?*

Now, READER, attend seriously to this, which I take
 to be Sophistry; but may be easily resolved, if you will
 go back only to the *Advertisement* at the beginning of this
 work; where,

we agree with Mr. S. in the Notion of the Term, *Magi-*
stry; which, he says, *almost every where in his Discourse,*
is used to signify the Supreme Power, as well Legislative, as
Executive.

Our Bishops, the Governours of this National Church,
 make up a considerable Part of the Supreme Legislative
 Power of this Nation; and have no Temporal Power or
 Authority whatsoever, but such as is granted by the Legi-
 slature. Therefore Mr. S.'s Question, by making a distinc-
 tion between the *Governours of the Christian Society* (which
 is, in my humble Opinion, have been much better ex-
 pressed, the *Governours of Christ's Church*) and the Civil
 Power, is a Question of dangerous Importance; as if the
 Church were an *Independent Society*, and His Majesty had
 the *supreme Power in this Realm*, and other his Domi-
 nions, unto whom the chief Government of all Estates (whe-
 ther they be ECCLESIASTICAL or CIVIL) in
 Causes doth appertain, according to the 37th Article.

Mr. S. may propose what Questions he pleases, and solve
 them as he pleases.——In others, at other times, perhaps
 every Agitation of such Questions might be construed
 an Impeachment of the King's Supremacy; for which they
 might fall under severe Censures, or be called to a strict
 account.

Mr. S. proposes a third Question. *Whether to justify the*
Use of Force, we are to consider the Opinions and
Practices, to restrain and punish which it is ap- Serm. p. 5.
propriate, meerly as Errors in Religion; or as, beside and exclusive of
those, they may be prejudicial to the publick Peace and Security
of the State?——Then he proceeds to consider the Favou-
 rable of each Opinion. And,

First, that of the **Church of Rome**, which is as well
 known as the **Inquisition**; and according to their Princi-
 ple is placed in the Rulers and Governours of the Church;
 and to them is reserved the Right of judging finally, what
 is just, and consequently in what cases Capital Punishments

are to be inflicted. And when they deliver any Person or the Magistrate, 'tis not left to his choice, whether he will scute him or no. He must do it, though he has given him safe Conduct. If he does not, according to the true Principles of that Church, he is to be Excommunicated and Punished, as a subordinate Magistrate; if a Prince, to be deposed, and his Subjects to be absolved from their Allegiance, and arm'd against him, as a Favourer of Hereticks.

But tho' we consider the Question, on a Foot more favourable to the Rights of Princes, (as I suppose in Protestant Countries) it will not make any great Variation in the case; for even they who do not own that the Governours of the Church have any Coercive Power over Kings and Princes, yet generally maintain it to be the Duty of Kings and Princes to extirpate Heresy; which yet is to be judged not by them, but the Church. So that really in both cases the Magistrate, if he does his Duty, is their Minister and Executioner; with this difference, that in the former case, they may by force Compel him, in the latter they cannot: But whether in the one case nor the other, has he the Liberty of acting, &c.

There are many Fallacies, and subtle Insinuations in this Argument. As first, that an unwary Reader may be seduced to think, that the case is alike in all Christian Kingdoms; and what will conclude of the one, will conclude of the other. Whereas, the **Pope** claiming an absolute Supremacy, Ecclesiastical and Temporal, and setting himself up to be an **Infallible Judge**; though the same Supremacy be lodged in his most sacred Majesty, **GEORGE THE GREAT-BRITAIN, FRANCE, and IRELAND, KING, DEFENDER of the FAITH** within his own Dominions: Yet for want of the like notion of *Infallibility*, what is true in the one case, will be true in the other.——Again,

Observe, how artfully this Gentleman insinuates a difference between the *Magistrates*, and *Governours of the Church*. As if the Church and State were not by the very Fundamental Nature of our Constitution inseparable: And as if the **Pope** arrogantly presumes to *Excommunicate* and depose Kings and Princes, sometimes for that very reason only

they will not vigorously execute his Laws, in *Extirpating* Heresy; therefore our Church-Governours, (who never pretended to any such Power, and neither can, nor may, in any Pretence whatsoever, *Excommunicate* or *Depose* his Majesty) had yet the same secret Inclinations, of making the Magistrate, who is God's Minister only, the Churches Executioner.

If by the Law either of God, or the Country, the Magistrate is obliged, or has bound himself to execute the just sentences and Decrees of the Church, (in which the last deal must be to himself) there is nothing unreasonable in the Matter.—If it be against the Laws, either of God, or the Country, we may well presume the Church-Governours would neither have the Confidence to instigate the Magistrate to transgress the Laws; nor could the Magistrate, (who has always other Counsellors of the Civil State at him) upon the Remonstrances, even of the greatest *Magistricks*, be induced to comply.

But what follows is yet stranger:—That, *neither in one or the other, has the Magistrate the Liberty of acting, or if he does his Duty, of acting; and consequently the Right, the moral Power of punishing, is on these principles no more in him, than the Power of Life and Death in us, is in the Officer who is to take care of the Execution of publick Justice.* Serm. p. 6.

But has not the Magistrate the Liberty of judging and acting? That were hard indeed.—Can any Canon of the Church be established without a ROYAL LICENCE? Can any Act of Parliament pass without the ROYAL ASSENT? And has not the King in both, a Power of approving, whether such a Statute, or Canon be fit or convenient? And consequently of approving or rejecting it? We know no Law, nor Canon, but the Canon of Scripture, is exempt from his Judgment.—And God be thanked, there is no danger, that our most gracious King should ever be to *infringe* that.—Then as for *acting*.—Has not the King likewise Power, when the Sentence of the Law is pronounced, (unless he thinks fit to preclude himself, by some Statute passed by his OWN CONSENT) of *Relaxing* the Punishment, or *Pardoning* the Offence? Which

Which plainly shews, that the *Magistrate* has a Liberty **ACTING** as he judges convenient.

The next Paragraph is to the same purpose.—But

Serm. p. 6.

what immediately follows, the Reader is fully to distinguish, that whereas Mr. S. *This Right, they say, is by Divine Appointment vested in Church, to whom Christ hath given an Infallible Judgment in Matters of Faith.* That is only claimed by

See
Article 19.

Romish Church. Concerning which, 19th Article thus expresses our Sense.—

‘*As the Church of Jerusalem, Alexandria, and Antioch erred, so also the Church of Rome hath erred; not in their Living, and Manner of Ceremonies, but also in Matters of Faith.*’—Now if this Expression (*to whom Christ hath given an Infallible Judgment in all Matters of Faith*) is so varied,—to whom Christ has given an **AUTHORITATIVE** Judgment in Controversies of Faith, provided it ordains nothing that is contrary to God’s Word written, expounds one place of Scripture, so as to be repugnant to another. This is the Doctrine of our Church, according to 20th Article; which concludes,—‘*Though the Church be a Witness and Keeper of Holy Writ; yet, as it ought not to Decree any thing against the same; so, besides the Scripture, it ought not to ENFORCE any thing to be believed, of necessity of Salvation.*’ Pray observe the import of this Clause. *The Church ought not to ENFORCE any thing to be believed, for necessity of Salvation, besides Holy Writ, but that it may Enforce.*

The Paragraph which next follows, is likewise of a new Signification.—*They who are thus cut off, (Excommunicated) they say, ought to be punished with Corporal Punishments.*—Herein the Fallacy of Mr. S.’s Argument consists, ** in that (**THEY SAY**) may be either applied to the **Church of Rome**, or the **Governours** of our Church; and as far as I have hitherto quoted

* * Fallacia in Dictione est vel æquivocationis, quando medius terminus est æquivocus; vel compositionis, quando conjunguntur disjuncti vel contrarii.—Scheibleri philosoph. compend. Oxon Edit. 1657.—
This to be observed through the Whole.

be true of either. For when Persons are *Excommunicati-*
 by our Church, will any one say, that it is not law-
 to sue out the known Writ, *De Excommunicato*
capiendo, and commit the Person to Goal, till he sub-
 to the Sentence of the Court? Which is manifest
 tion, and a *Corporal Punishment*.

and yet, without such *Temporal Penalty*, attending the
 ritual Sentence, and immediately affecting Mens *Liberty*
Property, (which Considerations commonly influence
 more than the remote Consequences of another Life) 'tis
 probable, that not only those who are out of the Church,
 all *Hereticks* and *Schismatics*) would despise the Ecclesia-
 Jurisdiction; but even some of those, who profess
 themselves of the Communion of the Church, would be
 tempted to go out of it.

Mr. S. may plead, that such Instances are Offences
 against the *Civil State*, in which case he allows *Force* to be
 lawful. Be that as it will, the practice must be allowed
 necessary on some account or other; lest perhaps, if the
 Magistrate (who is God's Vicegerent here on Earth) should
 refuse or Neglect to *Enforce* Ecclesiastical Censures, justly
 pronounced; *Christ* himself, who is the *Supreme Head* of
 the Church and *Great Bishop of Souls*, should take the Mat-
 ter into his own hands again; and deliver such Men over
 to *Satan*, that they might be *Tormented in the Flesh*, and
 not to *Blaspheme*; as in those first miraculous Ages,
 the Kingdoms and Empires became Christian.—But,

The Paragraph goes on, by assigning a two-fold Reason for
 corporal Punishments, *viz.* First, *To Reform*, *Serm. p. 6.*
bringing Men back again to a right Faith and Mind.

Now, I confess, I see no harm, if it be according to Law.
 Secondly, *If this cannot be done, and if they either will*
confess their Heresy, or are obstinate in the defence of it, or
persevere in it, (in all which cases, they say, there is no hope
of their Reformation) then to punish them, in order to their de-
struction; to cut them off from this World; (and as Bellarmine
uncharitably expresses it) to send them Quickly to their
place.—That is no where warranted, that I know,
 by the Rules of the Christian Religion, or the Laws
 of the Land. And therefore I shall not scruple to con-
 demn

denn it, believing some *Moderate* and *Wholesome* Sermon might be more effectual to attain that end. *Because* hinted before in my LETTER) *there is no Repentance in Grave*; and therefore *Cutting off Men*, in order to their *conversion*, being an impracticable Method, is what I can never approve of.

At length, the Text is ushered in; which ought first have been explained, as the *Basis* of the Whole.—Of and Mr. S.'s Mistakes about it, (besides what has been already said in my LETTER) I shall express my self when I come to consider his *Vindication*. However,

Mr. S. goes on to tell, *How the Favourers of the great and even Capital Punishments, endeavour to support their Hypothesis, by several Arguments from Scripture, Reason, and Authority.*—I have already declar'd my Opinion, against *Capital Punishments*, as means to *Conversion*. If, by Law, they are inflicted upon other accounts, I think they are, and may be justifiable. And therefore I shall leave the several Arguments as I find them.

But in the next Paragraph, there is one Passage very surprising; in which Mr. S. would do well to explain himself more Fully and Particularly.—His words

Serm. p. 8. These are the Arguments, by which those of the Church of Rome endeavour to establish their Doctrine; and confirm these, they insist on the Authority of the Fathers, By which it would seem, from Mr. S.'s own account, there are more Fathers of the same Opinion with St. Austin, supposing his words to be strained to the very Sense they can possibly bear. Now, I would be glad to know, which of the Fathers Mr. S. refers to? and whether possibly any Father before St. Austin, be included in this Number? as also, whether the Passages quoted from them be allowed to be Genuine or no? Because much may depend upon the exact Knowledge of these Particulars, all which I can say nothing, till I hear further from Mr.

Serm. p. 8. Mr. S. proceeds next to assert, That, A Doctrine several Protestants have unhappily adopted with them, viz. the Romanists; some having even maintained a Coercive Power over the Prince, if he refuses to extend a False Religion; others, who do not go so far, yet say,

Prince is obliged in Duty to execute their Sentences. The difference then between them, and the Church of Rome, is this Point, is, that they do not think the same Doctrines nor the same Persons, Hereticks; but those Doctrines which they think to be true, they would fain force Men to believe, and those who refuse to believe them, or believe the opposite Doctrines, they have actually held to deserve Death, and have made them to suffer it: And therefore, as to their Opinion concerning the use of Force in Matters of Religion, they do in this agree with those of the Church of Rome.

This Paragraph contains many equivocal Terms, and therefore according to the Rule before laid down, the whole Argument must be concluded Fallacious and Sophistical. — If by the term Protestants be meant all such as are not in the Communion of the Church of Rome; it may be true of some, but is most notoriously false of others. The most Holy Established Church does not maintain a Coercive Power over the Prince, even tho' he refuses to extirpate the Religion; neither does she hold such as refuse to believe those Doctrines she thinks true, or believe opposite Doctrines, to deserve death; or doom them to suffer it. And therefore in none of all these Points, does she agree with those of the Church of Rome.

The Anabaptists in Germany, at the beginning of the Reformation, and others in our Neighbouring Kingdom, in a time of Confusion, did run into such Heats and Excesses of Intemperance. — Here then, it may not be amiss to furnish the World with an extraordinary Annotation which I have met with, viz —

Ann. xiii. — ' Paul writing to the Romans saith, Let every Soul be subject, &c. Paul writes this

in the Infancy of the Church; there were but few Christians then, not many of them Rich, or powerful, so as they were not ripe for such a

use, — viz. Resistance. As if a Man should write to Christians, as are under the Turk; in Substance poor, in Courage feeble, in Strength unarm'd, in Number few, and naturally subject to all kind of Injurics; would he not write as Paul did? So as the Apostle did respect the Men he wrote to; and his Words are not to be extended to the Body, or

Buchan. de
Jure Regni.
p. 50, 56, 57.

‘ People of a Common-Wealth, or whole City — If
 ‘ were alive, and did see wicked Kings reigning in Chr
 ‘ Common-Wealths, Paul would say, that he accounted no
 ‘ for Magistrates. He would forbid all Men for speaki
 ‘ them, and for keeping them Company. He would leave
 ‘ to their Subjects to be punished; neither would he blame
 ‘ if they accounted no such longer for their King.

But what is all this to us, who are confirm’d and
 blished in another Perswasion? Let those who are g
 of such impious and seditious Doctrines, and those
 suffered them to be broach’d with Impunity, see to
 We are as little such **PROTESTANTS**, as w
Papists. And innumerable Quotations might be u
 to shew, that such Doctrines were first broach’d in Rom
 Let two Instances suffice!

‘ The Pastor may, and ought to command Kings to punish
 ‘ reticks; and if they do not, even to compel
 Bellarm. ‘ with Excommunication; but especially if th
 contra ‘ Favourers, Receivers, or Defenders of Here
 Barclaium. — ‘ and Schismaticks. — Again,
 Bellarm. l. 5. ‘ A wicked King, by the consent of all,
 de Ponif. ‘ nay, ought to be deprived of his Dominions
 cap. 7. ‘ this in old Time was not done, the Cause
 ‘ because they had no Strength.

Thus Gabel, and Ammon, and Amaleck
 Psal. lxxxiii. Philistines, with them that dwell at Tyre, and
 also joyned with them, may confederate together, to hel
 Children of Lot, in their impious Design, to root out our
 blished Religion and Government. But it is our Duty,
 Times, to fear the Lord, and the King, and meddle not
 them that are given to Change; or affect Innovations, e
 in Religion or Government. And in the mean while
 us pray that God would do to them, as to the Madian
 making them like unto a Wheel, and as the Stubble before
 Wind, who say, let us take to our selves the Houses of G
 possession. For tho’ Simeon, and some of those who art
 to themselves the name of Levi, may seem outward
 differ in many Points; yet in this, it is to be
 ed, they agree like Brethren: Instruments of
 elty are in both their Habitations.

Gen. xlix. 5.
 &c.

Mr. S. proposes as the next Opinion, worthy our Notice, of Mr. Hobbes, and his Followers; which agrees with former, in allowing the use of Force in Matters of Religion, and in some of the Doctrines as-
 Serm. p. 8.
 from it, both as to the Person who has the Right of using Force, and the Reason and End of the Exercise of it. This Author places the Right of using Force in the Supreme Civil Power in every Community, and holds
 Serm. p. 8, 9.
 Magistrate's Power to be so Absolute, that if he commanded People to worship God under Images, and bodily Representations they ought to obey.—By which Rule it is impossible there should ever have been any such Sin, as National Idolatry in the World.

It's a sign Mr. Hobbes believed little of Scripture, considering as a Divine Revelation; and held himself under no Obligation from the Second Commandment, or he could never be fallen into so gross an Absurdity. But it is much more Concern and Wonder, to find the least mention made of a **Profligate Wretch** from the Pulpit, who presumptuously daring to oppose himself to the manifest Truth of God's Word, ought not to be named without Detestation by a *Christian Priest*, before a *Christian Congregation*. and all that copy after his accursed Tenets, in the Apostles Language, *Professing themselves to be Wise, become*

By the same Author's Scheme, should the Magistrate (in a Christian Common-Wealth) forbid the Belief in Jesus Christ as Messiah; the People are not to obey, but to
 Serm. p. 9.
 for Martyrdom.—The like Scheme of Sal-

mon we have proposed in a Book (said to be written by Locke) called, *The Reasonableness of Christianity*.—A very easy and complete System of Religion for a Gentleman, if he can satisfy and quiet his Conscience with it. But how can Mr. Hobbes maintain the Necessity even of this one Article of Faith, viz. That *J E S U S* is the *E S S I A H*, without admitting the Writings of the New Testament, as a Divine Revelation? And how can they be received without admitting the Old? Since both bear Testimony to each other, and so exactly correspond, that

no two Counter-Parts, or Deeds of Indenture can agree. And if either, or both be admitted, How is it possible for any rational Man to believe himself, or attempt to persuade others, that if *Idolatry* were commanded by the Magistrate, his Subjects ought to obey in that Particular and not rather suffer *Martyrdom*?

But this is not the only Absurdity in Mr. *Hobbes's* Scheme. For he proceeds to assert, that in all things else, even the necessary Points in the Christian Religion, the Magistrate has an Absolute Right to give Laws; and there is a correspondence of Obedience on the whole Society, actively to obey his Injunctions. A Proposition, than which nothing can be more False and Impious. For Human Laws can lay no Obligation on Conscience, where they manifestly contradict the Law of God. And the greatest, and highest Authority they can find, is, that they are agreeable to it, and enforced by it. And the Case determined by those two great Apostles *Peter* and *John*, who being commanded by the High-Priest and Council of the Jews, not to speak nor teach in the Name of Jesus; resolutely

Answer, whether it be right in the sight of God, to obey unto you, more than unto God, judge ye. For we cannot speak the Things which we have seen and heard.

It is really very surprising to consider, for what Purpose Mr. *S.* thought fit to introduce so many Points of Mr. *Hobbes's* Principles, seemingly Foreign to his main Question, and it may perhaps no less surprise him and his Friends, that they thus labour to refute them. For which I have no other Apology to make, than that I judged it improper to see Poison into the World, without some Antidote along with it.

But Mr. *Hobbes* goes on, in order to obviate a Difficulty which arises from the difference there may be between the Decisions of the Magistrate, in Matters of Religion, and Men's private Judgment, to distinguish between Mens inward Opinions, and outward Professions and Actions; and ever Liberty may be allowed, with respect to the former, he says positively, there is none as to the latter, that Christians must profess and act in every Point, that single One, of believing Christ to be the Messiah, according to the Will of the Civil Power. To all which I have

to object, but what has been urged before; save, that
 S. in this Particular, seems to carry the Matter fur-
 than even Mr. *Hobbes*; when he concludes, that *The*
Magistrate ought, and is bound to suffer every Person, to
do and ACT according to his own Conscience, *Serm. p. 25.*
as he is guilty of no Evil Actions, which
Civil Account deserve Coercion, or Temporal Punishment.
 again, To say with Mr. *Hobbes*, that though the Magi-
 has no Power over Mens Opinions, yet he *Serm. p. 22.*
 one over their Professions and Actions, is
 ; because the Opinions being supposed, these Professions
 Actions are commonly Necessary and their Duty. And
 fore a Liberty of Conscience, (i. e.) of Opinion, without
 ty of Professing and ACTING according to that Opi-
 is in reality no Liberty at all.
 Mr. S. spends two long Paragraphs, in summing up Mr.
 's Argument thus. *If these Principles be true, 'tis*
evident that the use of Force in Matters of Re- *Serm. p. 10.*
ason, nay, even of Capital Punishments, is justi-
fy'd. Tho' Mens Sentiments, different from those Established
by the Civil Power, are not considered here, under the Notion
of Offences against the Christian Law, but as having an Evil
Influence on the Peace of SOCIETY. Therefore upon the
 sole, it may be no impertinent Matter of Enquiry, to
 wherein Mr. S.'s Principles differ from those advanced
 Mr. *Hobbes*, unless it be, that he carries the Matter fur-
 than Mr. *Hobbes* thought proper to do, and therefore
 is more unreasonable and absurd? He promises in the
 ending, to discover the Truth on the several Points that
 , and answer the principal Objections that *Serm. p. 3.*
 been made against it — I wait impatient-
 to discover some Truth, in the midst of so much Error
 Confusion. We shall soon perceive how he acquits
 self.
 and that the Reader will find, is, after having gone the
 round, by beginning afresh, and reciting *Serm.*
 same Opinions over again, (only with this *p. 10, 11.*
 licence, that he seems to Interpret the 20th
 of our Church, according to my humble Opinion, in
 loose manner.) He then closes up the Paragraph
 with

with asserting, That there must of Necessity be some Legislative or Judicial Authority wherever there is a Power of Obedience; and consequently, if there be either Original or Derived Authority in the Church, or in the Magistrate, following their Instructions, a Power to punish any for Error or Unbelief, there must be a Power to determine Authoritative Matters of Faith: And the Scheme is Nonsense without this Hypothesis therefore falls in directly with the Roman Scheme &c.

And what if it does? It may be nevertheless true, notwithstanding. — Because the Church of Rome maintains many Errors; it would be sure very absurd to infer, She maintains nothing True. The Establish'd Church lays no claim to Infallibility; but S H E has the Authority in deciding and determining Controversies of Faith, that any Christian Church in the World ever or can justly pretend to.

Mr. S. goes on to give an Account of some others, who limit the Authority of the Church yet further. *Serm. p. 11.* Matters of Discipline and Publick Worship. then immediately restrains even this, to a Right for the preservation of Order, and the decent, regular Performance of Publick Religious Actions. But, if the Church comes to require Obedience in these Matters, in Opposition to the Dictates of private Conscience, she falls in with the Romish Principles. Therefore, They, who place the Right of using Force from the Authority of the Church, do one way or other, fall in with the Romish Principles; and they who place this Right in the Civil Magistrate, fall in with those of Mr. Hobbes.

A most notable Dilemma, for such as do not admit Mr. S.'s Doctrine! that they must (if they maintain such Positions, as he does not approve of) be thought to coincide with Papists, or Atheists. — And what then? they therefore necessarily be in the Wrong? If the Answer be Yes, Mr. Hobbes, Judas Iscariot, or even the Devil himself, why should we not (at least so far) believe them?

In order to guard against this, Mr. S. goes on to say that most Men think Mr. Hobbes's Opinion to be (as it is) Impious and Absurd; and therefore they entirely de-

as to fixing the Rules of Vice and Vertue, and limit Religion, to Matters relating to External Profession, and the Publick Worship of God. He Serm. P. 12.

(they say) oblige Men to profess what they do not think true; but he may oblige them not to profess many Things they think to be so; and to comply also with that manner of Worship, which he thinks fit to appoint; and in case of Refuse, he has a Right by Force to Compel or Punish

**

Mr. S. tells us, that both found this Power in a sup- Necessity of perfect Unity in Mens Religi- Serm. P. 13.
Professions and Actions, in order to the Pub-
Peace and Welfare of the Civil Society:—

Because Par- Religion (they say) soon become Parties in

Ibid.—

State; they then enter into Contests for Pow-

erwart and oppose one another, clog the Wheels of Go-
ment, divide the Force of the Community, and suffer it
to Exert it self with full Vigour for the Publick Good.—

(he tells us) They say, and I believe too truly. Has

S. said any thing of Moment to prove the Contrary?

to justify the opposing his private Sentiments, to the

Experience and Observation of Mankind?

These, Mr. S. says, are the principal Limitations, which, after

will in either with the Romish, or Hobbian

Serm. p. 13.—

principles.—And therefore, take up the

argument who will, he shall be sure to be reproached, ei-

ther as a Favourer of the One, or the Other. This is a

specimen of Mr. S.'s great Dexterity in Argumentation;

so happens, that Truth lies between both Extremes,

and I hope fully to explain to the Reader's Satisfaction.

After this very long Account concerning the several Li-

mitations of the Power of the Church, or the Magistrate

in certain Cases; Mr. S. next proceeds to Limit the sort,

and degree of Coercion, which ought to be used. Serm. P. 13.

Then goes the Circle round again, and tells

That some think it not lawful to punish Heresy, or other

Mr. Synge quotes Parker's Ecclesiastical Polity, and the Defence
continuation of it. With which Author I see no reason to Dis-
agree far. —

real

real or supposed Error in Religion, with Death; and therefore contend only for some lower sorts of Punishment, which they speciously term **Moderate and Wholesome Securities**: Nor do they care for allowing even these to be used as Punishments, properly speaking, but as Means to make

Serm. p. 4. consider, and by this useful Violence, to constrain and **Compel them to come in**. All which was said before; and I believe Mr. S. will never be so clearly to prove the contrary.

Mr. S. proceeds further to tell us, that others go yet lower and are for leaving Men in all other respects free from Penalties, on account of their Religion, but would restrain them from worshipping God, in that Way which they think best.

If Mr. S. excepts against this, Does it not look like teaching Men to oppose their *Private Judgments* to *Public Authority*? And plainly seems to Countenance and Indulge them in the Practice even of a **Corrupt, Heretical, Idolatrous Worship**? which we are sure is the Way *Papists think Best*. Of which, Mr. S. however thinks fit to recommend a **Toleration**, directly contrary to the whole Tenour of the *Old and New Testament*; the former expressly prohibiting **Idolatry**, under the severest Penalties *Temporal and Spiritual*; the latter every where cautioning Christians to *beware of, and flee from Idolatry*. The Authority of both which, weighs so much with all those who pay a due Regard to *Divine Revelation*, (I hope, with Offence, as good Subjects as any) to think and hold not justly, that a *prudent Restraint from worshipping God in that Way, which every Man thinks best*, is both **Lawful and Necessary**, to prevent the growth of a *Fallie Religion* and to avoid the Inconveniences which the *Toleration of many different Sects* in Religion may produce to the **STATE**.

After all the above mentioned *Limitations* of Power and Force, Mr. S. tells us, *All agree that some Force may be fully used, either by the Church or the Magistrate, to restrain or punish Errors in Religion, either as Offences against the Christian Law, or as having an Evil Influence on the Peace and Welfare of Civil Society*

latter of which only, (through his whole Discourse) seems reasonable.

He is indeed sincerely concerned, that any one (who by Profession is a MINISTER of CHRIST) should have a greater Regard for the *Political Welfare* of the Nation, than the *Sound and Peaceable Constitution* of the Church, founded upon the *Divine Authority of Holy Scriptures*. Whereas in Truth, *Religion* and *Loyalty* are inseparable. *A Kingdom divided against it self* (either one way or another) *cannot stand*.

Then follows a tedious Account of the wild Notions of some Modern *Enthusiasts*, particularly many of the *Anabaptists* in Germany, and Others, following herein the Opinion probably of some of the *Gnostick Hereticks*, who maintained, that the Christian Religion set them free from all Obligation to obey any other King, or Lawgiver, but Christ himself. — Serm. p. 14.

The Reader will take Notice, that all this is introduced for no other End than to observe, how absurd those Principles are; and that they tend to destroy all Order, all Government, and (not only all Religion, but) all Peace and Society amongst Men. — And yet, (without some Restraint) they would willingly be resolved by Mr. S. how it is possible to suppress these, and a Thousand other like Irregularities.

Mr. S. now sets himself to discover the Truth on the several Points that arise in this Controversy; and to answer the principal Objections, that have been made against it. Serm. p. 14.

As he promised at first: And sure it is high Time for the Truth to shine out now, if hitherto we have wandred in Mazes of Error and Confusion.

It appears then, That all Opinions and Practices in Religion are to be considered, either with respect to the Christian Law, or with respect to the Influence they may have on the State; and therefore, the most natural way

of discovering the Truth in this whole Controversy will be, to consider them distinctly, in each of these respects; and shew what the Church, or the Magistrate has on either account, to do, and what Force, to restrain or punish those, whose Opinions

nions and Practices in Religion differ from those, which have receiv'd any Publick or National Establishment.

The Substance of which Argumentation we had before in the Name of the **Romish Church**.
Serm. p. 5, 6, 7, 8.— now it is convenient, to go round the Circle again, and shew the equal Absurdity and Foolishness of these Principles, under a Protestant Religion Government.

Mr. S. therefore tells us, *If we consider Mens Opinions and Practices in Religion, with respect only to the Christian Law, 'tis most evident, that neither the Governours of the Christian Church, nor the Civil Magistrate have any Right to use any sort of Force to restrain or punish them.* Again,——

The Governours of the Christian Church, have in no Right to use Temporal Force or Coercion: That memorable Declaration of our blessed Saviour, My Kingdom is not of this World, plainly cuts off all pretence to it: And since they have not a Right themselves to use it, 'tis plain they cannot have a Right to command, or oblige the Magistrate to use it; for this is in Effect the same Thing to have the Power of using it themselves.

The Reader will be pleas'd to observe, how Mr. S. endeavours to disjoin the Establish'd Church from the State, and argues, as if the Former were a Society separate from and Independent of the Latter; which I have taken notice of before, and, according to our Constitution, is False and Absurd.

Our blessed Saviour, 'tis certain, disclaimed any Temporal Kingdom; but, tho' he declared, that his Kingdom was not of this World; yet it cannot be infer'd from thence, that his Church is not of this World.

This Church the Apostles frequently call'd the *Sponsa* or *Body of Christ*; who therefore, as the *Bridegroom* and Head, could never intend his sacred Body to be mangled and rent in pieces by *Heresy and Schism*, or his *Sponse* and *Church* to be defiled by *Idolatry*; which, in the prophetick Sile, is call'd, *Spiritual Whoredom*, and *Adultery*.

I shall make this whole Matter plain to the meanest Capacity, by a Passage out of a certain Author, to whom Mr. Prebends in his Sermon, viz.

Divine Providence was pleased in the first Ages of the Church, when it wanted the Assistance of the Civil Magistrate, to supply that Defect by his own Almighty Power. So necessary is a COE-
 RATIVE Jurisdiction, to the due Government and Discipline of the Church, that God himself has said to bestow it on the Apostles in a miraculous manner; and thus was the Primitive Discipline maintained by Miracles of Severity, ** as long as it wanted the Sword of the Civil Power to defend it.

Parker's Eccles. Polity,
 p. 48.—

But when Christianity had once prevailed, and triumphed over all the Oppositions of Pagan Superstition, and had united the Empire of the World into its own Possession, and was become the Imperial Religion; then began its Government to Resettle where Nature had placed it, and the Ecclesiastical Jurisdiction was annexed to the Civil Power. For as soon as the Emperors thought themselves concern'd to look to Government and Protection, and were willing to abet the spiritual Power of the Clergy with their secular Authority, then began the Divine Providence to withdraw the miraculous Power of the Church, (in the same manner as he did by Degrees, all the other extraordinary Gifts of the Apostolical Age, as their Necessity ceased) as being now as well supplied with the natural and ordinary Power of the Prince.

So that, though the Exercise of the Ministerial Function continued in the Persons that were thereunto originally commissioned by our Saviour, the Exercise of its Authority and Jurisdiction was restored to the Imperial Diadem: And the BISHOPS became then (as they now are) Ministers of State, as well as Religion; and challenged not any secular Power, but what they derived from the Prince. Who, supposing them best able to understand and manage the Interests of Religion, granted them Commissions for the Government of

* Such as striking Ananias and Saphira dead, Acts v. Making Elythe Sorcerer blind, Acts xiii. 8, 9, 10, 11.—

' the Church, under himself; and vested them with as
 ' **COERCIVE POWER**, as was necessary for the
 ' cution of their Office and Jurisdiction. In the same man-
 ' as Judges are deputed by the Supreme Authority of
 ' Common-Wealth to govern the Affairs of Justice, and to
 ' the Penalties of the Law upon Delinquents. — So
 ' Bishops neither have, nor ever had any Temporal Auth-
 ' but only as they are the King's Ecclesiastical Judges, ap-
 ' ted by him to govern Affairs of Religion, as Civil or Se-
 ' Judges are to govern Affairs of Justice.

Mr. S. continues his Argument, viz. That the Chri-
 Magistrate has in these Matters no original
 Serm. p. 15. to use Force or Coercion: For, either this
 must arise from the Nature of Magistracy in general,
 must be some peculiar Privilege, to which he is intitled, be-
 ing at the same Time a Magistrate, and a Christian. No
 cannot be the former, because all Power with which the
 gistrate, as such, is Vested, is, and must be limited to
 Concerns of the Civil Society; and therefore does not extend
 punish any Offences against the Christian Law, when, a
 Case is now put, they do not affect the Publick Welfare
 can this be the particular Privilege of the Christian Magi-
 because 'tis plain that Christ Jesus has no where vested
 with it.

Reader, you are to take Notice, that here are two or
 dogmatical Propositions, advanced upon the Credit of Mr.
 Word only. And in the latter part more especially, v
 Mr. S. says, 'Tis plain, that Jesus Christ has no where
 the Civil Magistrate with any Right to use Force or Co-
 in Religious Matters.

You may reasonably wonder at his so Positively
 nouncing a **Negative Proposition**, Plain; where
 all such Cases, nothing is, or can be more difficult and
 certain. But it is this Author's singular Way, without
 least Proof, (which in **Negative Propositions** is ex-
 ing difficult, and almost impossible) to call a thing
 and **Evident**, which appears so only to himself; and
 draw the most *peremptory Conclusions* from it.

Give me leave to relax your Attention a little, by telling a Passage which happened very lately, and is, I think, applicable to this purpose.

It was my chance to fall into a large Company, where a Gentleman advanced it, as a peculiar Circumstance in the Fate of *Kings*, That *no crown'd Head ever was drowned*; he desired the whole Company (either out of *sacred* or *profane History*) to assign an Instance to the contrary. At length, after a general Pause and profound Silence; *Yes, Sir, one, Pharoah was drowned.* The Gentleman was struck dumb; and the Company fell into as great a fit of Laughter and Merriment, as I have ever observed upon so slight an occasion.—Excuse the Digression. If I mistake not, there will be room for applying the Story of *Pharoah* more than once.

But what if as great an Author as Mr. S. should assert the direct contrary to what Mr. S. asserts? Which are we to believe?—I own, I am unwilling to name him because Mr. S. has given him no Credit in his Writings; as also, he should fall under the same Censure with St. *Austin*, for being of different Sentiments.—Take his Words however, as they lie; and after having compared them with the Paragraph before recited, pass what Judgment upon them you please.

Neither let any Man cherish his Ignorance herein, by counting, as if there were some difference to be made between *Civil and Ecclesiastical Things*, and *Laws*, and *Persons in this behalf.* The truth is, our *Liber-* Bishop Sanderson.
is equal in both; the Power of Superiors for 1 Tim. iv. 4.
Restraint, equal in both; and the Necessity of Self. 29.—
Obedience in Inferiors equal in both. No Man
has yet been able to shew, nor I think ever shall be, a real
substantial difference indeed between them, to make an
equality. But that still, as *Civil Magistrates* have some-
times for just politick Respects prohibited some Trades and
Manufactures, and *Commodities*, and enjoined othersome; and
are well in both: So *Church Governours* may, upon good Con-
siderations (say it be but for Order and Uniformity's sake)
proscribe, &c. in *Ecclesiastical Offices and Assemblies.*

But,

But, if we add to this, the following Consideration That, since the end of all Government is to secure Peace and Tranquillity of the Publick; it follows, every Government must have Power to Order, and manage every thing that is serviceable to that end. And since it is clearly evident from the Experience of Mankind, and the Nature of the Thing it self, that nothing has a stronger Influence upon the Publick Interests of a Nation, than the good or ill Management of *Religion*; its Conduct needs be as certain and inseparable a Right of the Supreme Power in every Common-Wealth, as the *Legislative Authority* it self; without which, it is utterly impossible there should be any Government at all. And therefore the Scripture seems rather to *suppose*, than *assert* the *Ecclesiastical Authority* of Princes.

What else means that Promise, that *Kings shall be as Fathers* to the Church of God; unless that their Power they may cherish and defend true Religion, and protect it from being destroyed by *hereticks* and *Seducers*?—What does the Scripture mean when it stiles our Saviour, *King of Kings*, and makes Princes his *Vicegerents* here on Earth? What means the Apostle, when he says, *Kings are appointed to this end, that under them we may live in quiet and peaceable Life*; not only in *Allegiance*, but in all *GODLINESS* too? Where we see that the *Propagation* of *Godliness* (in which, I presume Mr. S. will not say he differs from me) is as much the Duty of Governours, as the *Preservation* of *Justice*. And of which, can a Prince (as such) effectually promote but by the proper Effects of his Power, *viz.* Laws and Penalties.

Mr. S. from determining his foregoing Assertions, *Fact certain*, without any other Proof than his bare Assertion for the former, and *negative Evidence* for the latter, which can never be admitted for Proof, comes now to an *honest* Strain, and says, *it is in point of Reason and Conscience that the Church, or the Magistrate, should have no such Power, viz. of Coercion.*

most extraordinary Complement, one would think, should upon his Governours in Church and State, who, notwithstanding, will return such Acknowledgments for the Favour, he deserves.

But he goes on to assign Reasons for his Opinion.—
*First, the only good End of such Severities, must be to re-
 Men from their Errors; and in order to this, an altera-
 of Judgment, an inward conviction of the Mind is plainly
 necessary, which cannot be wrought by external Force and Com-*

But outward Conformity may be enforced, and that is
 the Magistrate has to take care of; leaving the Mind
 to be enlightened by God's Grace, and the Conscience to be
 governed by his Word, and the reasonableness of the Laws
 of the Land.

But that, (he says) tho' even by *Wholesome Severities* ef-
 fected, may make Men *Hypocrites*, and tempt them to dissem-
 inate their Opinions, without becoming true Converts.

To which I reply, that it is generally allowed by Di-
 vers, that *Hypocrisy* is less prejudicial to Religion, than pro-
 fanity, *Infidelity*, *Idolatry*, or *Bad Example*.

What follows, tends to no other purpose, but to distin-
 guish between those, who *Really* act upon Conscience, and
 those who are not *Sincere*; but on evil Mo-
 tives, adhere to mistaken and heretical Opinions, Serm. p. 16.

To this I answer, that pains ought to be taken to in-
 struct and rectify the erroneous Consciences of the former;
 as to the latter, they may, and ought to be Re-
 formed.

But Mr. S. says, *it is impossible for Man, who knows not
 his Heart, to distinguish certainly between a Pre-* Ibid.
and a Reality, &c.

Therefore, both ought to be *Restrained*; and then, a
 sufficient Remedy would be provided against both.

To assert the contrary, is to arraign the whole Course
 of our *Happy Reformation*, and impeach all the Laws which
 have been since made by religious and godly Princes, for
 the Security and Preservation of the Church. But that
 I have advanced, has ever been the true Doctrine of
 this

this Establish'd Church, I doubt not abundantly to prove in its proper place, by Arguments drawn from Scripture and Reason, and the best and most approved Authorities.

Mr. S. however, in the two following Paragraphs, proceeds to shew, how *this*, considering the many differences which actually subsist among Christians, must introduce the wildest and most universal Confusion, which cannot be in the whole, for the advantage of Truth, unless we should suppose, what is contrary to Fact and Experience, that Truth and Power always go together.

In our case, I hope it will be allowed, that Truth and Power do go together; and therefore, even according to Mr. S.'s own Argument, the best way to prevent the worst and most universal Confusion, which might otherwise open, would be a *Timely Restraint* of the Fury and Madness of the People in religious Matters.—To **Indulge** and **Tolerate** them, never will.—For, unless Mr. S. propose to govern the whole World, according to his Model, we shall shew our selves to be the only *Tame* and *Tractable* that are in it; and afterwards leave our Neighbours at Liberty, not only to do what they think fit, but to put us as they please, for our Supineness and Simplicity.

What follows, to the lower end of Page 17, has been considered in my Letter; to which I refer the Reader at this Time, till occasion offers, to explain my self more fully in another place.

Mr. S. infers from what has been said, how easy it will be to discover the Weakness of all the Arguments in favour of Force, urged by the Romanists and others, in this Point agree with them.

Upon which I only remark, that the word *Force* is an ambiguous Term, as Mr. S. himself has explained it, if it be extended to the *Utmost* and *Greatest* Verities, (being not implied in the Text) and not to be involved in the Argument.—

It can be applied only to *Moderate* and *Wholesome Restraints*, which Mr. S. perhaps will not find the Arguments on that Head weak as he thinks them.

He tells us indeed, That *the Edicts of Emperors, and of the Church will not* (as he supposes) *be thought to have any weight, because they only shew, what in has been done; and if from Fact it were al-* Serm. p. 17.
lawful to infer Right, every thing might be proved to be Right and Wrong.

A great deal might be said on this Point, if Mr. S. and I could agree in the exact Notions of *Right and Wrong*, Truth and Error. Between both of which, it will be only necessary to distinguish, with the greatest Nicety and Accuracy, in the course of this Argument. Yet it is not but appear very strange, if the *Edicts of Emperors* have been *unjust*, that none of the *Orthodox Bishops* of those Ages (that I can find) pretended to censure those Proceedings, or admonish the first *Christian Emperors* to a different Conduct and Behaviour; which they ought to have done, if they were perswaded in their Consciences, that the *Edicts* were *Unjust and Uncharitable*, and contrary to the Genius of the *Christian Religion*.——I call upon Mr. S. to prove, that any of them did so.

He tells us next, *There is as little weight in the Authority brought from the Fathers; and if the Question* Serm. p. 17.
put to this issue, the Authorities in the most ad fin.
antient and best esteemed Fathers are against them.

But, names not one; which would have been very material to his Argument: Nay, as if he were afraid to produce their Testimony, lest it should turn more against him than his Adversary. He goes on,——

That these signify little on one side or other; unless it could be proved, that our Judgments ought to be concluded by theirs, and consequently in every other Point of the same Nature, which is neither true in it self, nor will the Romanists allow it, where they, as the case commonly is, are against

that, it seems, if all the *Fathers* were of the same Opinion with *St. Austin*, it would not alter the case with One thing more is very remarkable; that, where- other Sections, he involves the *Romanists*, and several Members of our Church, in the same Argument; in this, it is only of the *Romanists*, which tends to render the Argument more intricate.

E

Mr.

Mr. S. next tells us, that, *the Argument drawn from Jewish Law, is plainly built on a false Foundation; because* (according to his usual way of Decision) 'tis in no case just to say, that a Law obliges People of the Jews, therefore it obliges Christians. For the moral part of that Law does not oblige, because 'tis not a part of the Jewish Law, but because it is founded in Reason and Nature, and the Divine Attributes, and is made a part of the Christian Institution. If then this be so, it is more evident, that the Judicial Law ought not to be drawn to Precedent in Christian States and Nations; and if the Law ought not, neither ought any Actions done by Kings, or Men of old, in Conformity to that Law, or in Obedience to some particular extraordinary Command from Heaven.

By which Argumentt, First, He would seem to conclude, that the Religion which we profess, is not the Jewish Religion, which was preached from the beginning of the World: Whereas it is certain, that as the holy Patriarchs of old, were saved by Faith in the Messiah to come, with a perfect and sincere Obedience to the Law and the Prophets; so under the Evangelical Dispensation, all Christians must be saved by the like Faith in the Messiah that is come; and has brought Life and Liberty to Light through the Gospel.——*Testimony* 2 Tim. i. 10. Tit. ii. 12. *Testimony* us, that denying Ungodliness and worldly Lusts, we should live Soberly, Righteously, and Godly, in this World.

He tells us, Secondly, That the moral part of the Law of Moses does not oblige, because it was a part of the Jewish Law, but because it is founded in Reason and Nature, and is made a part of the Christian Institution.

By which, if he means, that our Lord Jesus Christ adopted it into his Gospel; I ask him, as he is a Man of Christ, does he think it can possibly receive an equal Sanction? But,

Thirdly, Mr. S. infers, *If this be so, it is much more evident, that the Judicial Law of the Jews, which had its Authority from God's being in an extraordinary manner their King, ought not to be drawn into Precedent in Christian States and Nations.*——Whereas,

According to my weak Capacity, a *Judicial Law*, given
 GOD Himself, as the Great KING and LAW-
 VER, (I speak not now of the *Ritual and Ceremonial*
) is the best and surest Precedent for all *Christian States*
Nations to follow; and has been ever so esteemed by
 Divines, whose Writings I am acquainted with; where
 it has not superseded it in the Gospel.

A fourth Remark I make upon this extraordinary Para-
 ph, is, That by Mr. S.'s Doctrine, *No Actions done by*
or holy Men of old, in Conformity to that Law, or in
obedience to some particular extraordinary Command from Hea-
ven, ought to be drawn into Precedent, in Christian States and
Nations.

By which, I find, he means to support his Hypothesis,
 the hazard of the Credit of the *Old Testament*; and to
 off all such Arguments, as his Opponents in this Con-
 gress might otherwise use, of all the *godly and religious*
Kings, and Governours of Israel and Judah. Concerning
 them, it shall suffice in general to observe, that not one
 of them was prosperous in himself, and his Reign, who
 did not set himself with *all his Might*, to promote and ad-
 vance the True Worship of God. And on the contrary,
 all remarkably blessed such Kings, and their Reign, who
 employed the *Power and Authority* he had given them, to
 suppress all *Idols, and Idolatrous Practices*; and Re-
 vived the *Religion*, from the *Errors and Corruptions* which had
 crept in, contrary to the *Law of Moses*.—Reader, at

your Leisure, look over the Historical Part of
 the BIBLE, (particularly the Reigns of He- 2 Book Kings,
Ch. 18 to 24.
 zekiah, Manasseh, and Josiah) and you will find
 this Observation to hold true, without failure (I believe)
 in every single Instance.

Then (as St. Paul asserts upon the like Argument)
all things happened unto them, viz. the Chil-
dren of Israel, for Ensamples, and are written 1 Cor. x. 11.

for our Admonition, upon whom the ends of the World are
 come. How can Mr. S. or any other, presume to deprive
 the Church of such Authentick Evidence and Example,
 without incurring the Guilt of *Jehoiakim*; who, for his
 contempt in burning the Roll of *Jeremiah's Prophecies*,

subjected himself and his Family to severe Judgments,
 Jer. xxxvi. nounced by the same Prophet, as you
 23, 30, 31. read in the Chapter, and Verses refer'd to
 the Margin.—But,

How this Doctrine agrees with the Second Canon
 our Church, and whether it be not a manifest Violation
 thereof, is humbly submitted to the Reader's Judgment.
 The words of the Canon are these;

*“ All Ecclesiastical Persons having Cure of Souls, and
 “ other Preachers and Readers of Divinity-Lectures, shall
 “ the uttermost of their Wit, Knowledge and Learning,
 “ ly and sincerely (without any Colour or Dissimulation) to
 “ manifest, open, and declare, four Times every Year (at
 “ least) in their Sermons, and other Collations and Lectures
 “ that all usurped and foreign Power (forasmuch as the
 “ hath no establishment nor ground by the Law of God
 “ for most just Causes taken away and abolished; and
 “ therefore no manner of Obedience or Subjection, within
 “ Majesty's Realms and Dominions, is due unto such foreign
 “ Power; but that the King's Power within his Realms
 “ IRELAND, and all other his Dominions and Countries
 “ is the highest Power under God, to whom all Men, as
 “ Inhabitants, as born within the same, do by God's Law
 “ all Loyalty and Obedience, and to no other foreign Power
 “ Potentate in the Earth. And whosoever shall hereafter
 “ tain, that the KING'S MAJESTY hath not
 “ SAME AUTHORITY in CAUSES ECCLESIASTICAL,
 “ SPIRITUAL, that the GODLY KINGS
 “ among the JEWS and CHRISTIAN EMPERORS
 “ RORS in the PRIMITIVE CHURCH, or
 “ preach in any part his Regal Supremacy, in the said
 “ restored to the Crown, and by the Laws of this Realm
 “ in established, let him be Excommunicated, and not
 “ but only by the Archbishop of the Province, after his
 “ tance, and publick Revocation of his Error.*

Let this be compared, not only with the preceding
 passage in Mr. S.'s Sermon, but also with the fourth Parag-

Page 15.—** Let Mr. S. seriously consider, that this is of those *Canons*, to which he has **Subscribed**; and I may appeal to the Governours of the Church, whether the Scope of his Discourse be not directly against it?

Should the Reader happen to be a Favourer and Admirer of Mr. S.'s *New System*, he will perhaps confine his Test and Practice only to the Dictates of the *Law of Nature*, and the *New Testament*, as to the Controversy now in debate between us, unless the same Gentleman, by some further Refinement thinks fit to distinguish and gloss away that
—Which seems to be partly the design of the next paragraph; where he tells us, That,—

For the same Reason, there is no weight in the Argument drawn from the Example of Christ, or his Apostles; since no one will affirm, that the Governours of the Church, or any Christian Magistrate have the same sort of Power, which Christ and his Apostles had, 'tis impossible that any Action of theirs done in consequence of an extraordinary and miraculous Power, can justify the like Actions in us, who are entirely destitute of it. Serm. p. 18.

In answer to all which, besides what I have already observed upon Serm. p. 6. I shall only add, that it would be very idle and extravagant Assertion, to say, that any Christian Magistrate has the same sort or degree of Power, which Christ and his Apostles had.—The Jurisdiction of the Civil Magistrate is purely *Temporal*, which Christ disclaimed; both He and his Apostles appeared, during the whole of their Ministration, in the condition of *Subjects*; not as Rulers and Governours, except in *Spiritual Affairs*; for which they produced authentick and sufficient Credentials: In which *Spiritual Government*, no Christian Magistrate will, I believe, pretend to vie with them. Yet the same Power which Christ received from his Father, he conveyed to the *Apostles*; and they to the succeeding *Church*—

The Words are,—And, as it is in Fact certain, that neither Church nor the Magistrate, have a Power to use any Force or Coercion on account of any Opinions and Practices in Religion, consider'd as offences against the Christian Law; so it is in point of Reason absurd that they should have any such Power.

Gover-

Governours: Which, by the like constant and uninterrupted Succession, is now vested in our *Bishops*, and shall, I hope, continue with them and their Successors, to the end of

World,——viz. The Power of the Keys cutting off by Ecclesiastical Censures, such as troublesome; and delivering them unto Satan, they may learn not to Blaspheme.

Mat. xvi. 19.

1 Tim. i. 20.

This Power, our present Church-Governours actually have; and cannot, I think, take it patiently, to find it disputed or called in question by Mr. S. in this, and other places, to which I refer the Reader; and he would enquire, as Occasion serves, into the Opinions of learn'd Divines, and Doctors in *Civil and Canon Law* concerning it; who, by their Profession, are better qualified to convince him of that *German's Error*——As to any *Extraordinary and Miraculous Power*, I know no Governours of our Church, that claim to it, and do not rather leave such groundless Pretences to **Papists** and **Enthusiasts**. But,

Mr. S. proceeds yet to an higher Strain, and tells us *Argument drawn from Hereticks being, Metaphorical Sense, compared in Scripture to Wolves, Thieves, Robbers, and the like, is so frivolous and trifling as not to deserve any Confutation.*

Serm. p. 18.

From which Doctrine (if it were true) it may seem to follow, that our Saviour has left us a great many important and useless Cautions.——*To beware of false Prophets*

Matt. vii. 15.

Mark xiii. 32.

which come in Sheeps cloathing, but inwardly are ravening Wolves. And to beware also of false Christs, who shall rise, and shall shew Signs and Wonders, to seduce, if it were possible, even the Elect.——As also, that *Thieves and Robbers* may not climb over the Wall, to Ravage and Devour the Sheepfold; but ought to be as gently and courteously treated after the discovery of such Intrusion and Invasion, as if they had come in by the Door, like true and lawful Shepherds, whose Voice the Sheep know, and are themselves easily inclined, to listen to the Voice of Strangers.——Nay,

John x. 4. 5.

At this rate of arguing, tho' there is nothing in the Writings of the New Testament, against which we are expressly and earnestly cautioned, than falling into the Slavery and Dominion of **Antichrist**; it will be extremely difficult, either to know him, or escape his Toils: that we shall not be sure of *standing fast* one moment, *in Liberty wherewith Christ hath made us free,* Gal. v. 1. of not being *intangled again with the Yoke of Bondage.*

However, I must confess, it is a very compendious way a Gentleman has introduced, of answering the most solid and solid Arguments, by saying, **They will** *Serm. p. 17.*

he supposes, be thought to have any weight. Again, **As little weight is there, &c.**—

concerning the Authorities of the most ancient and esteemed Fathers, that **These signify lit-**

on one side or other, unless. &c. Again, *Serm.*

each an Argument is built on a false *p. 18, 19.*

Foundation.—Tho', at the same time, the Writings of the Testament be the very Foundation on which it is built, even of the *New Testament*, Arguments drawn in Metaphors and Parables, are so weak and flimsy, as not to deserve any Confutation.—'Tis a fact certain.—Tho' nothing can be more certainly

proved, than the contrary.—In other places, where any thing pinches, 'Tis Absurd. And if his Interpretation is not admitted, 'Tis impossible to Reconcile one part of Scripture with the other, and (*the Scriptures being consistent with themselves*) the same Doctrine must be both True and False; which is Impious and Ab-

This is a brief Abstract of Mr. S.'s Way of Argumentation.

Tho' upon further Enquiry, I doubt not to make it appear, that he has failed in every Particular; and in the Sense and Application of Scripture most of all.

Mr. S. next proceeds to consider *the Words* of the Text;

and tells us, **That they, in Scripture, are said to**

teach, who by their Authority, or Example, or

Doctrine, endeavour to influence others to do any

thing, tho' they use no Force or Coaction, &c.

Serm.
p. 18, 19.

So

So then, if *Example*, or *Doctrine*, joined with *strong* *vehement Persuasions*, cannot prevail, People may do just as they please; and every Man is left at liberty to *Worship God after his own Way*. Which is the strangest Tititude that (I believe) was ever allowed from the Puritans since our Happy Establishment; and would unavoidably produce many great Absurdities, and fatal Consequences. For,

If every Man is to follow the Dictates of his own Conscience, in Matters which relate to eternal Salvation; that to every Man is *Right* and *True*, which appears so; and from hence it will follow, that every Man's Religion is (to him at least) as *True* and *Right*, as the Established Religion of this Nation. Whereby, the common Notion of *Truth* and *Error* will be entirely confounded; and the Principles which are certainly *True* in one Man, may, at the same time, be as certainly *False* in another. — Again,

Tho' the Church has the good luck to be Established at present; and in our Case, *Truth* and *Power* go together: Yet since all Professions in Religion (according to Mr. S.) must and ought to be *Tolerated*; and it is allowed on all hands, that Parties in Religion may become Parties in State; and no Quarrels are observed to be more fierce than those about Religion: Should any Party of those numerous Sects (which, according to Mr. S.'s Scheme, have equal Pretence to *Toleration*) increase to such a degree of Confidence, as to try Strength with us, and prevail (as formerly) to *deface the Beauty of Holiness*, and *pull down our Sanctuary*. Then, the most *Damnable Errors* may be *Established* instead of our most *Holy* and *Orthodox* Religion.

Not to insist upon such remote Consequences, which most heartily pray to God may be *timely* prevented by *Divine* *Authority*, I think it the more judicious and safe to oppose Mr. S. by the Testimony of a certain Author of equal Credit with *himself*. By which it will evidently appear, that Mr. S. in his Exposition of this *Text*, either *stook*, or *forgot*, or thought it *necessary* for a certain purpose, to *relax* the *rigorous* Import of the Word, *Command* in this place, to a more *mild* and *gentle* Signification than *himself* would allow in another.

The Author I refer to, ** speaking of the dismal Consequences of any Revolution in favour of the Pretender, us at length, *That, being notoriously addicted to the Romish Religion, he is obliged in Conscience, and under pain of forgoing his Dominions, to extirpate all Heresy.*—(In which I take it for granted, the Established Religion is Included.)—*Which Obligation he himself will ever be disposed, and by the influence of Popish Councils, will daily be incited; and even compelled, to fulfil to the utmost of his Power.*

Reader, Observe the Climax—The Pretender is said first to be **Addicted** to the Romish Religion, and **Obligated in Conscience** to extirpate all Heresy.—Which obligation he himself will be **Disposed** to fulfil.—In the next place we need not doubt, but he will be as carefully **Incited** by Jesuits about him, and by Popish Councils be **Incited** to so good a Work. He will not want the **Example** of the Pope, and other Catholick Princes; if all these will not do, if neither his being himself **Disposed**, nor being **Incited** by others, will effectually prevail on him to root out Heresy; he shall at length be **Compelled** to do it, upon pain of forfeiting his Dominions.

If the Reader is induced by such Arguments, and in such circumstances to give his Vote for the **Toleration of Popery**; I would only ask him, as he is a good Subject to present Majesty, to declare upon his Conscience, whether he thinks a **Toleration of Popery** the likeliest Means to bring in, or keep out the Pretender? He will say the former.—If the latter, let him be assured, whatever he thinks or intends, that by the strength of such influence, others will attempt to do it for him, whether he likes it, or no.

We are now come to as strange and obscure a Passage, as any in Mr. S.'s Sermon. This I hinted at *Serm. p. 19.* in my Letter, (pag. 35.) in hopes Mr. S. would clearly explained himself; which since he has omitted

* Sermon preached in Christ-Church, Dublin, November 5. 1724. By Edward Synge, M. A. Printed for Robert Owen.

to do, I shall now resume the Subject, and try (if I
Vind. p. 7. to find out what occasion there was for in-
 ducing it, in the course of his Argument, as he
 pleased to express himself.—

His Words are.—*Tho' Heresy be a great Crime, yet which is often call'd so, is really no Crime at all; being not more than a speculative Opinion, different from what is, or accounted Orthodox; but whether True or False, does not affect Mens eternal Salvation.*

Where we are first told, that *Heresy* is a great Crime, immediately after, *that which is often called so, is really Crime at all.*—Then sure, it cannot be *Heresy*; other it would be a great Crime. In this Sense, the Proposition may be true, viz. in the Church of Rome's pronouncing Protestant Reformed Religion (especially in the Churches of England and Ireland) Heretical.—Whether this can possibly be supposed agreeable to the Scope of Mr. S.'s Argument, is humbly submitted to the Reader's Judgment. If it be applied to the **Papists** and others, who are commonly thought and called *Hereticks*, according to the determination of the Churches of England and Ireland; I utterly deny, that what is called *Heresy* in such Persons, is really Crime at all.

Being loth to rely wholly upon my own Opinion, in determination of what is, or is not *Heresy*; I turn'd to Able, and Orthodox Divine, who tells us, that, * *False Doctrine, if it be in a Matter of Faith, and be persisted in, resolutely maintained, is Heresy.*—Now,

‘ *Heresy is a great Evil, both to the Persons who hold and to the Church wherein it happens. The Persons who espouse Heresy do cut themselves off from the Communion of the holy Catholick Church, and from the Society of all Christians. They deny some of the Truths which God has revealed, and give Divine Authority to their own Fancies.*’
 Tit. iii. 10.— ‘ *They are puffed up with Pride, and filled with Malice; they Revile those, who are able to refute them, and make it their Business to seduce unstable Sinners.*’

* Dr. Comber on the Liturgy, Lond. Edit. 1684, p. 228.

And yet, these Opinions, which they defend so stiffly, as if they were the means of Salvation, are but damnable Doctrines; whereby they bring upon themselves, and their Followers, swift Destruction, as St. Peter informs us, 2 Pet. ii. 1. So that the reward of their Zeal and Industry, of their Trouble and their Sufferings in an Evil Cause, is, that they make themselves and others Children of Hell, and fall into everlasting Damnation.

The same great and learned Author goes on.—‘ Heresy is so very pernicious to the Church and Nation where it breaks forth. It tears the Unity, defaces the Beauty, and diminishes the Strength thereof. It disquiets and unsettles, distracts and confounds the Ignorant and Ill-grounded Christians, who know not well which Way to take, and are toss’d up and down with every Wind of Doctrine. It is an Occasion of scandal to Heathens without, and keeps them from Conversion when they perceive us divided among our selves. It makes the Atheist sport, and gives him Confidence to despise all Religion, while he sees so many Pretenders differing which is the right. It employs the Time and Gifts of the most learn’d and excellent Persons, which might be more profitably spent in civil Matters; but that necessity requires they should defend the Faith, as well as rectify the Manners of those under their Charge. And wheresoever Heresy springs, there is Envy and Wrath, Division and Strife, Clamour and Evil-speaking, Confusion and every Evil Work.—And when it strikes Head, and hath many Abettors, the State, as well as the Church, feels the Fury thereof.

Wherefore, the Roman Lawgivers perceiving that new Religions did tend to the Disturbance and Destruction of the State, punished the Authors of them with Exile or Beheading. And there are many Rescripts of the old Christian Emperors still extant, which do take Order for the suppressing of Heresies by Fines, Imprisonment, and Banishment of those who did propagate or spread them.’—Again,

We find what Crimes were esteemed Heresies, by the judgment of the Church of England, in a Book, intitled, *Reformation of the Ecclesiastical Laws*; compiled by the order of King Edward VI. but unhappily not ratified before the King died.

“ *The second Title (says Bishop * Burnet) contains the*
 “ *meration of many Heresies, viz. against the Trinity;*
 “ *Christ; the Scriptures; about Original Sin; Justification*
 “ *the Mass; Purgatory; and censured those, who denied*
 “ *gistracy to be lawful; or asserted the Community of Goods*
 “ *or Wives; or who denied the Pastoral Office, and that*
 “ *any might assume it at pleasure; or who thought the Sacra-*
 “ *crament naked Signs; who denied the Baptism of Infants*
 “ *or thought none could possibly be saved, that were not bap-*
 “ *tiz'd; or who asserted Transubstantiation; or denied the*
 “ *fulness of Marriage, particularly in the Clergy; or who*
 “ *asserted the Pope's Power; or such as excused their ill Lives*
 “ *by the pretence of Predestination, as many wicked Men*
 “ *From which, and all other Heresies, all are dissuaded,*
 “ *earnestly exhorted to endeavour the Extirpation of them*
 “ *The third Title was about the Judgment of Heresy, by*
 “ *the Bishop of the Diocese, even in exempted places.*
 “ *were to proceed by Witnesses; but the Party upon whom*
 “ *might be requir'd to purge himself. If he repented, he*
 “ *to make publick Profession of it, in those places, where*
 “ *had spread it, and to renounce his Heresy; swearing,*
 “ *to return to it any more. But obstinate Hereticks were*
 “ *be declared Infamous; incapable of publick Trust; or*
 “ *Witnesses in any Court; or to have Power to make a*
 “ *statement; and were not to have the benefit of the*
 “ *Clergymen falling into Heresy, were not to return to*
 “ *Benefices; unless the Circumstances were such, that they*
 “ *quir'd it. And thus all Capital Proceedings for Heresy*
 “ *were laid down.*

From all which I would only infer, the Opinion
 Church had in the Infancy of our Reformation, concern-
 ing **Heresy**, and the several sorts of it; (of which
 Author I have quoted, gives only a brief Abstract)
 whence we may perceive, how dangerous to Church
 State, **Heresy** was thought in *private Persons*: Much
 was it ever the Sense of our first Reformers, that it
 either *meet*, or *safe*, to **Tolerate** it in *publick Societies*
Communities.

* Bishop Burnet's History of the Reformation, Part II. page 17

And, a more probable Reason cannot be assigned, why we have had of late so many Exceptions raised against the *Nicene Creed*, in Publick and Private, than the Disuse and Neglect of all Proceedings against *Heresy*. However, the *Ancient Creed*, (though it may be objected against by some *unstable Persons*, and such as are ill grounded in the *fundamental Truths of Christian Doctrine*) yet by the Wisdom of our Establish'd Church, was first thought, and will always be found, a necessary Guard and Fence against the pernicious Poison of *Heretical Notions* in others.

Nor is it so much for want of *Power*, as from a mistaken Principle of *Lenity and Moderation*, that *Heresy* has so long prevailed.—For, the very Law of *England* hath provided, that “*Judges Ecclesiastical appointed under the King’s Commission, shall not adjudge for Heresy any Person, but that which heretofore hath been adjudged by the Authority of the Canonical Scriptures; or by the first four General Councils; or by some other General Council, wherein the same hath been declared Heresy, by the express Words of the said Canonical Scriptures; or such as shall hereafter be determined to be Heresy by the High Court of Parliament of this Realm; with the assent of the Clergy, in the Convocation.*”

Ann. 1. Reg.
Eliz.

And by the *Statute Law* of this Kingdom, where the *Act, De Heretico Comburendo*, with all its *Provisions and Proceedings thereupon*, are declared to be utterly abolished; yet a Provision is made, that nothing in that *Act* shall extend to take away, or to bridge the Jurisdiction of *Protestant Archbishops, or Bishops, or any other Judges of any Ecclesiastical Courts, in Cases of Heresy, Blasphemy, Schism, or other pernicious Doctrines; but that they may proceed to punish the same, according to the Ecclesiastical Laws, (not extending to the making of this Act.*

Stat. 7. Gul. 3.
Sess. 1. Cap. 2.

And surely, if we consider how much *Arianism* and *Unitarianism* have prevailed among the *Politer* part of *Mankind*, (as they are pleased to call themselves) who will not, by a faithful Submission, embrace those Truths (tho’ not Revealed by God himself) which they cannot clearly

ly and distinctly comprehend, by the Power of their *Reason* and Capacities; all good Christians, who think their Duty to *Believe* and *Repent*, that they may be saved, will not judge it sufficient, to make use of that excellent *Collect* of our Church, upon *Trinity-Sunday*, once in the Year only, as it is appointed, but for the future, rather apply it to their private daily Prayers.

As to what Mr. S. tells us, concerning Excommunication.——That, *the reason why the Sentence is always enforced by the Civil Power, is not, because Persons excommunicate are by any immutable Law of Reason or the Christian Religion, to be exposed to Temporal Punishment; but because it is thought to be in the whole, for the public Good, that those, who, according to the Laws of the Church, which are really a part of the Civil Constitution, ** do deserve this Sentence, should be punished in this manner; not properly as Offenders against the Christian Law, but as Persons who either condemn a Legal Jurisdiction, or are guilty of Crimes which deserve such Punishment, because they hurt the Civil Interests of Society.*

I desire to be satisfied in the first place, whether *Blasphemy* (which is as high an Offence as can be conceived against the *Laws* of the Church, and is justly punishable by Excommunication) can, according to Mr. S.'s Sense, be either thought an Offence against the *State*, or prejudicial to the *Civil Interests of Society*? If it be said, that *Blasphemy* deservedly falls under the Cognisance and Correction of the *Civil State*, as it may be of ill Example to others, then I answer, that many other Crimes, of which the *Civil State* takes no notice, may be likewise pernicious to the Community, by their Evil Influence and Example. It may be urged, according to Mr. S.'s Principles, that *Blasphemy* is therefore punishable by the *Civil State*, not as it is an Offence against the CHRISTIAN LAW, but as it is an Offence against the LAW of NATURE: —By Mr. S.'s own account, the *Law of Nature* being understood to signify nothing but *the Dictates of Natural Reason*.

** N. B. In this Place the Church and State seem to be Intermixed together, tho' heretofore they have been considered separately.

ters of Religion, considered as Antecedent to Divine Revelation; perhaps *Blasphemy*, against the God-head in general, may be included in that Definition: But, how *Blasphemy* against the Divinity of *Jesus Christ*, or the Holy Spirit, according to the Christian Doctrine of TRINITY in UNITY, can be said to be an Offence against the Law of Nature; Antecedent to the Revelation God has made of himself in Holy Scripture, I confess, surpasses my Comprehension; and justly requires Mr. S.'s serious Consideration, for the Satisfaction of the World. Because, I presume, neither Mr. S. nor any that favour his Opinion, will venture to say, that *Blasphemy* against *Jesus Christ* ought to be punished in every Kingdom and Commonwealth, which call themselves *Christian*.

But Mr. S. seems very positive, that there is no War to be waged for the Governours of the Christian Church, or the Civil Magistrate, to use any sort of Force, to restrain, or punish Mens Opinions and Practices in Religion, considered as Offences against the Christian Law; but, that the Magistrate ought, and is bound to punish every Person, not only to Think, but to ACT according to his own Conscience, &c.

Serm. P. 15.

25—

Upon this occasion, I beg the Favour of the Reader to turn to 1 Tim. i. where (from the 5th Verse to the 12th) will find the fullest and clearest Abstract of the Christian Law, which I know of, any where in the Writings of the New Testament. The words are,—Now the sum of the Commandment is Charity, out of a pure Heart, and of a good Conscience, and of Faith unfeigned; from which some have swerved, have turned aside unto vain jangling; desiring to be Teachers of the Law, understanding neither what they say, nor whereof they affirm: But we know that the Law is not made for a righteous Man, but for the Lawless and Disobedient, for the Ungodly, and for Sinners, for Unholy and Profane, for Murderers of Fathers, and Murderers of Mothers, for Whoremongers, for them that defile themselves with Men, for Menstealers, for Liars, for perjured Persons, and if there be any other thing that is contrary to sound Reason, (as all heretical Opinions manifestly are) according

to the glorious Gospel of the blessed God, which was committed to my Trust.

From whence I would only infer, that *Ungodliness*, *Profaneness*, and an obstinate Adhesion to any thing the contrary to sound Doctrine, (which I take to be the adequate Notion of *Heresy*) are Offences against the *Christian Law*, and consequently are cognisable and punishable, either before the *Bishops*, as the King's *Ecclesiastical Judges*; or in any other manner, that the Legislature shall think needful to correct and reform them. For, we find, the Law given to condemn all *Sins*, that are against that Sound Doctrine, which is taught in the Gospel, and to restrain diligently Persons from such Crimes and Practices. So that the Gospel agrees with the Law, as to the right Regulation of Mens Lives and Manners; because the Sins forbidden by the Law of *Moses*, are all contrary to the Gospel.

If then most of the Crimes here mentioned, were liable to Temporal Punishment, by the Law of *Moses*; * seems necessarily to follow, that the *Christian Magistrate* has an undoubted Right to punish the same Crimes, after the same manner. Because our Saviour declares, he came to destroy the Law, but to fulfil it, *Mat. v. 17*.

Nevertheless, I would not from hence be understood that Mens Consciences can, or ought to be forced, by Temporal Punishments, meerly on account of Opinions in Religion. But, upon a Supposition, that they are not content to keep their Thoughts to themselves, but presume to vent their *Impious*, *Blasphemous*, *Heretical* Assertions, to the Disturbance of the Church, and the Scandal and Offence of their weak Brethren. In such a case, *St. Chrysostom* very well illustrates it, by an apposite Similitude) As a Bridle restrains, and keeps in an unruly Horse, guiding him, and conducting him in the right Way; so the Law corrects, and subdues presumptuous and obstinate Sinners, shewing them the right Way in which they should walk.

* * See *Exod. xxi. 16.*—*Deut. xxiv. 7.*—*Levit. xxiv. 16.*—*Deut. 9, 10.*

In direct Opposition to all this, Mr. S. proceeds thus ;
we perceive the Reason, why the Magistrate Serm. p. 20.
punish Theft, Adultery, Murder, and not
heresy, under the present Description. For he does not pu-
nish these Actions as Offences against the Christian Law, &c.

Whereas, in my humble Opinion, nothing can be
 more, than that *heresy* being against the Christian Law,
 as well as other Crimes abovementioned, is punishable (as I
 have shewn before) both by the Statute and Canon Law :
 and not only *Adultery*, (which is really an Offence against
 the Civil State, as well as the Church, being an Invasion of
 another Man's Property) but *Fornication* also. Besides,
 how come *Cursing and Swearing*, and *Prophanation of*
Lord's-Day to be punishable, but that the Legislature
 judged them Offences against *Religion*? And as those
 who presume to take the sacred Name of God in
 vain, or prophane that *Holy Day*, which is set apart for
 the publick Exercise of *Religious* Worship, very well de-
 serve to be sent to the *Correction* of the *Stocks*: So it is
 equally certain, that by the same reason the State can pu-
 nish these Crimes, it may likewise, at Discretion, appoint
 suitable Punishments to every other Crime; and to the
Profession, and *Propagation* of *heresy*, as well as
 of other.

What follows in the close of this Paragraph, is very re-
 markable.——'Tis not in it self possible, that *Temporal Pu-*
ishments should reach the inward Intentions; nor is it any way
 necessary, because the *Regulation of Mens outward Actions*, is
 sufficient for the publick good.

I desire this may be compared with what Mr. S. asserts
 in another place ——*To say, with Mr. Hobbes, that though*
Magistrate has in such a case no Power over Serm. p. 22.
Opinions, yet he has one over their Profes-
sions and Actions, is absurd; because these Professions and A-
ctions, the Opinions being supposed, are commonly necessary, and
of Duty. And therefore a Liberty of Conscience, i. e. of
Opinion, without Liberty of Professing and Acting according to
Opinion, is in reality no Liberty at all.

Now these Passages consist together, I confess is beyond
 my weak Capacity to comprehend. I am willing to agree

so far with Mr. S. that a Man may be *Heretical* in his *private Opinion* (if he goes no further) without notable Prejudice either to Church or State: Tho' at the same time with the utmost hazard of his own Salvation. But to carry Matters so far, as to say, *The Opinions being supposed Professions and ACTIONS are commonly necessary, and his DUTY*; and that the *Magistrate has no Power over such PROFESSIONS and ACTIONS*.—This, I conceive, to be such a Position, as neither Church nor State can reasonably allow.

To what follows, concerning the *weakness of the Argument drawn from the Ends of Punishment*,
 Serm. P. 20, Provided only, that the *Penalty be Moderate*
 21. and *Wholesome*, and *Regulated according to Law*

I answer thus;

Suppose a Brother were seized with such an obstinate and inveterate *Melancholy*, as to refuse and reject all bodily Sustenance necessary to support Life: Is it consistent either with the *Piety* or *Charity* of his Friends, to suffer him *Starve*, or *Perish without it*? All Men know, that *Bread* is *Wholesome*; and by the Testimony of God himself, it is called the *Staff of Life*: All Men likewise know, that *Ham* makes it *Savoury*, and (if duly received) it will be excellent *Food* and *Nourishment*. It cannot ('tis true) be rammed down the Patient's Throat, for that might choke him; and so the *Remedy* would prove worse than the *Disease*. Leave it however in View before him; and though he may not take it to day, yet perhaps he may take it to-morrow, when he comes to a better Stomach—Where according to Mr. S.'s Principles, the Argument will run thus.—You see, this obstinate and perverse Man will not eat the *Bread* his Friends set before him; certainly, *Bread* is good for nothing: Take it therefore entirely away from him, and let him indulge his Humour, since he will have it so; (for I see no *Right* you have to *Controul* him) but let him *Starve*, and *Perish*, if he pleases.

Give me leave to illustrate this Matter yet further, another Allusion.

* This alludes to Sound and Wholesome Doctrine.

A Man's Friend (whom perhaps he loves as his own Soul) finding him in a very dangerous and desperate Disorder, by his own ill Management, or the Advice and Prescription of Quacks, brings, of his own accord, a skilful and able Physician to his Relief, who offers him a *Cordial*; upon the receipt of which, he can, with safety, promise him immediate Life. But he, neglecting and despising this Good and *Wholesome* Advice, prepares to take a Draught of that, which the Physician knows assuredly, will prove * *Deadly Poison*. Which is the greater Charity in this case, to stand patiently by, and suffer him to put an end to his Life; or to wrest the Cup of *Poison* out of his hands, when fair means will not prevail; and either allure, or *Constrain* him, to take what is more proper and convenient for him? He that can allow this, for the Preservation of *body Life*, must surely think it more necessary to *Restrain* men from *Damnable Errors and Practices*, which may endanger the *everlasting Health and Welfare of their Souls*. Or else admit, (which is a greater Absurdity) that the Soul is of less Value than the *Body*; or that the *Physician of the Soul* is, and may be, more careless and remiss in his office, than the *Physician of the Body*; or that this *Temporal Life* is preferable to *Eternal*.

That I may not be thought to impose my *single Opinion* upon the World, I shall here lay before the Reader a Passage out of that excellent Author of, *The Causes of the Decay of Christian Piety*.

Magistrates indeed may justly, nay, indeed must necessarily require Conformity to Ecclesiastical Laws, as

well as Civil, the Eruptions of the one common-

Chap. XVII.

Seet. 6.

overflowing the other also, and Schism usually leading in Rebellion; so that it is apparently their Interest to guard themselves from those riotous Effects of pretended Zeal. Nor is it less their Duty, they being (as the Ancients express) Custodes utriusq; Tabulæ; In St. Paul's Language, The Minister of God, Rom. xiii. and in Constantine's *Dialect*,

* This Allusion may be applied to False and Heretical Doctrine.

† This comes pretty near to the Import of the Text.

Ἐπίσκοποι τοῦ σώματος τὰ ἔξω.—i. e. *Bishops of the whole outward Administration of the Church; and if Heresy or Schism a Sin, are, by their Place, obliged to approve themselves Avengers, to execute Warth, no less there, than in other Circumstances. And that they are Sins of no small Burden, none can doubt that observes Heresies ranked, Gal. v. 20. Idolatry, Witchcraft, Hatred, Murders, and other Sins of the Flesh. Or Schism marked out by the Apostle to the Hebrews, as a kind of petrifying Crime, which induces the Induration, to which the fearful expectation of Wrath is consequent; for so we find, Heb. x. 26. that forsaking Assemblies, is look'd on as previous to Apostacy and final Perfection. And therefore sure the Magistrate can do nothing kinder, even to the Offenders, than by taking their Sin early to prevent that fatal growth of it. But (that his just Power is rescued) I may assume my former Assertion, and conclude that all other Violences are so far from advancing Christianity, that they extreamly weaken and disadvantage it.*

Give me leave to add one Authority more in this place concerning the Power and Duty of the King's great Council in Parliament assembled.

In the publick Prayer for them, according to our Liturgy, there are these Words; *That it may please God to direct and prosper all their Consultations to the advancement of his Glory, and the good of his Church.*—Which Petition, however any Minister of Christ can so seriously intend, as he ought to do, (when he recommends to that Great and August Assembly, a **Toleration of Popery**, or any other **Heresy or Schism**; and that every Man should be suffered to walk in his own Ways, and serve God according to the dictates of his own Conscience, whether it be rightly informed or no; as it is said of the Children of Israel,——*Exodus* Judg. xxi. 25. *Man did that which was right in his own eyes in those Days, when there was no King in Israel;*——but all was *Anarchy and Confusion*) will best appear by the Paraphrase upon these Words.

It is an evil thing for any Members of that Honourable Assembly, to act and speak meerly for Applause, to move or comply with Things which will not do them most grateful, without considering whether

they be pleasing to God, or agreeable to his Laws; or whether they will bring Honour to his Divine Majesty or no. It is the Duty of every Man in all his Actions to aim at the glory of God, 1 Cor. x. 31. But it is much more expected from so eminent Persons in Matters of so great and general Concernment:—They that are high, must remember him that is highest of all; at whose Bar they must all Answer, if they make unrighteous Decrees, Isai. x. 1. So that they ought to consider what Laws and Councils will give the clearest Testimony of their Obedience to God; what will best agree with his Will, what is most Just and Pious, and what may be the most likely to engage the whole Nation to praise God for their meeting together. And these things they must advance with all possible Vigour, neither courting the Favour, nor fearing the Displeasure of any Party; so they may but glorify and please their heavenly Father, and have the Testimony of a good Conscience.

The next End is to **Promote the good of the Church**; that is, to make such Laws and Constitutions as may secure our most holy Faith, and preserve our ancient and right Ways of worshipping God. They must not suffer the Prophane to scoff at these sacred Things, nor the Factious to revile them. They must not allow Seducers to draw Men from the true Faith, nor permit Men of contrary Principles openly to use other Forms of Worship, to the amuzing and dividing the People; and the exposing the Laws and the Worship by them establish'd, to Censure and Contempt. They must defend the Privileges, and keep the Maintenance inviolable of that sacred Order which prays for them, and serves to the salvation of Souls. And these things they must do for their own and the Nation's sake, as well as for God's Ministers. For it is a great mistake to think, that it is only the Interest of the Clergy to promote these things, since the Laity are as much concerned therein as they. For if Religion be despised, and the Church divided, if Ecclesiasticks be made contemptible, and either Idolatry or Fanaticism Tolerated, the whole Kingdom will suffer by it: We shall soon find that it will let in such a Flood of Contention and Strife, such a Torrent of Injustice, Debauchery and Mischief, as will involve us all in one common Ruin. For Religion is the Bond of Peace, the Founda-
tion

‘ *tion of Government, the Security of Magistrates, the Defence of Laws, and the Bridle of the People; and doubtless Church and State do now stand and will fall together. But I hope our Prudent and Honourable Senators will always shew their Care of their Country, by maintaining Religion and declare themselves good Patriots, by promoting the good of the Church.*’

Thus far in the Words of a great and Orthodox Author which, I hope, will appear so plain and clear as to carry Conviction along with them. Much more remains still to be said, but I shall reserve it to another and more proper place. Yet I may not conclude this Point, without addressing my self, by a most humble Supplication, to all those that have in their Hands the Ordering of the great Affairs of Church and State, in the Words of the great and learned Bishop Sanderfon.

‘ *That they would in their Goodness and Wisdom, make for speedy and effectual Provision to repress the exorbitant Licentiousness of these Times, in Printing and Preaching even*

‘ *Man what he lists, to the great dishonour of God, scandal of the Reformed Religion, fomenting of Superstition and Error, and disturbing of the Peace, both of Church and Commonwealth: Lest, if way be given thereunto, the*

‘ *Evil Spirits that this late Connivance hath raised, grow fiercer within a while, that it will trouble all the Power and Wisdom of the Kingdom to conjure them handsomely down again. But certainly, since we find by late Experience, what Wildness in some of the Lay-People, what Petulancy in some of the Inferior Clergy, what Insolence in some, both of Laity and Clergy, our Land is grown into since the Reims Ecclesiastical Government have lain a little slack: We cannot but see what need we have to desire and pray, that the Ecclesiastical Government and Power may be timely settled, some such moderate and effectual Way, as that it may not be either too much abused, by those that are to exercise it, nor too much despised, by those that must live under it. In the mean time so long as things hang thus loose and unsettled, we know not better how to represent unto you the present Face of the Times, in some respects, than in the Words of the Poet*

Bishop Sanderfon on
Matt. xv. 9.
Sect. 30.—

phet Jeremiah, —The Prophets prophesy
Lies, and the Priests get Power into their
hands, by their means, and my People love to have it so;
and what will you do in the end thereof? Jer. vi. 31.

Mr. S. proceeds at last, *From what has been said, —to
draw this very Important Conclusion, —That all Per-
sons in a Society, whose Principles in Religion
have no Tendency to hurt the Publick, have a* Serm. p. 21.
Right to a Toleration.

But the Principles of the Church of Rome (even ac-
cording to Mr. S.'s own Confession, as shall be shewn here-
after) have a direct Tendency to hurt the Publick; therefore
the Romish Religion, which openly avows such Principles,
has no Right to a Toleration. And consequently, Mr. S. must
be allowed very inconsistent with himself, to recommend
Toleration of Popery.

Mr. S. in the next Paragraph (having given a Definition
of Toleration) assigns a Reason, *Why all Men, whose religi-
ous Principles do not hurt the Publick, have a Right to a To-
leration. —Because, by the Supposition, they are guilty of
Offence against the State.*

But the Papists, by his own Testimony, in Principle
and Practice, are, and have been, Guilty of many
Offences against the State; (not to speak of the Serm. p. 1, 2,
32, 33, 34.
Injury done by their Heretical Doctrines to the
Church) therefore, they are no way intitled to the Benefit
of such a Toleration. And,

Whereas Mr. S. says, *it has been proved, that the Magi-
strate has no Right to use Force against them, on any other ac-
count. —Nothing more than Negative Proof has been pro-
duced for this Assertion; but the direct contrary, I hope,
has been fully proved and attested, by full and Positive Evi-
dence.*

What follows, to the end of Page 22, has been confi-
rmed in my LETTER. But,

Whereas Mr. S. says, that the *factions Spi-
(of Recusants) is not so much occasion'd by* Letter, p. 19.
Serm. p. 22.
*their religious Principles, as by the Severities used
against them; and the Remedy is not to increase the Severities,
but entirely to remove them.*

In

In that, I take leave to differ in Opinion from him believing, that if they were better *watched* and restrained their Parties would fall off by degrees.—But,

Says Mr. S. *That this will be the Consequence, is on the f*
of Reason highly probable; and whoever compar
 Sermon. p. 22. *the Temper and Usage of the Protestant Dissent*
 Sermon. p. 23. *under King Charles the Second's Reign, w*
both under the present, will see an Instance, pr
ty much in point, to confirm the Truth of this Opinion.—
 which I answer,

That I would be glad to find by good and sufficient Proof, that the *Protestant Dissenters* (even under the Benefit of the *Toleration* which they now enjoy) loved the Constitution better than they did before.—Though at the same time, I cannot but reflect, who would not take Arms themselves, nor suffer their Tenants to do so, while the Pretender was in Scotland.—But,

Says Mr. S. *Some false Principles in Religion, undoubtedly*
 Sermon. p. 23. *there are, which must always have an Evil*
fluence on the Civil State; and whether any Fo
or Coercion may be used in such cases, and by whom, was
second thing which, under this Head, he propos'd to consider

Here he thinks it necessary to go the same Round again which he had so often gone before; and after having fir

Ibid. *determined it, As at first view evident, that*

Right to use Force in such cases, must be in
Magistrate, as Head of the Civil Society, and Guardian of
publick Peace; and therefore the only Question being concern
ing the sort, or degree of Force, or Coercion, or Restrain
which he may lawfully use to secure the Society from the E
Influence of such Principles. Then he tells us,

The Opinion commonly received is, that the Magistrate ought
not to allow those, whose religious Principles are any way
destructive of the Interest of Society, the benefit of a Toleration
Which Opinion (he says) is followed by many, the great
and most able Defenders of religious Liberty, and the Pract
of this Nation seems plainly to be formed according to it: I
which Reasons (he tells us) 'twould very ill become him to
termine any thing positively against it.

In that I perfectly agree with him, and think, in Duty and Modesty he should have stop'd there. But he proceeds, *Hoping it will not be thought improper, if, in a Discourse, where an Attempt is made to settle this Intricate Controversy on common Principles of Reason and Religion, he fairly proposes the Reasons which seem to favour the contrary Opinion.*

Then he distinguishes between inward Principles, and outward Actions; and among outward Actions, those which hurt the Civil Interests of the Society, or any Member of it, from those which in these respects are innocent.

As to outward Actions of the former sort (he says) 'tis allowed by all, except those wild Enthusiasts, whose Principles already said deserve no Consideration, that the Persons, who are guilty of them, let them pretend Religion, or what else they please, as a Reason for them, are not only not to be Tolerated, but to be Punished by the Magistrate, according to the Nature and Quality of the Offence.

Which is so self-evident, that Mr. S. methinks, spends too much Time and Reasons about it.——But when he comes to the Case of Difficulty, viz.

Serm. p. 24.

Whether, when some Persons have unhappily adopted into their Scheme of Religion, certain Principles, which formerly have influenced others, and may probably influence them also to engage in Designs destructive of the publick Good; whether, in such a Case, the Fear or Apprehension of the Evil Consequences of such Principles on the publick Peace, does impower or oblige the Magistrate to deny all those who are of this Religion, and consequently may be suspected to adhere to these Principles, any sort of Liberty to worship God, according to their Erroneous Conceptions: This (he says) is the Case of real Difficulty.

Which however he immediately jumps over, and tells us, that the Reasons which may at least plausibly be urged in favour of a Toleration, for such Persons, are these two; First, That the Denial of it is unlawful; and, Secondly, That instead of being any way useful to the Publick, it really hurts it, more than a Toleration would do.

Ibid.——

Would any Man believe, without ocular Demonstration, that the same Author, who but three Paragraphs before, was so Fearful and Diffident, as to say, *It would ill become him, to determine any thing posi-*

Serm. p. 23.

tively, in so Intricate a Controversy, wherein he confesses that many of the greatest and most able Defenders of religious Liberty, and the Laws of the Land seem plainly against him, should so quickly forget that Modesty which so soon became him; and not only Determine a Case of such Remarkable Difficulty, in opposition to so great Authority; but in Peremptory (though Plausible) manner, urge two strong Reasons, which, if they were true, would most effectually establish the contrary Opinion, to that which (by his own words) is commonly received, followed by many of the greatest, &c. and countenanced by the Practice of this Nation. As,

First, That the Denial of such a Toleration is Unlawful And,

Secondly, That instead of being any way Useful to the Publick, it really Hurts it more than a Toleration would.

For Proof of the first, viz. That a total Denial of a Toleration to such Persons might be thought Unlawful; he says, *The Right which every Man has to worship God, according to his Conscience, is Natural and Unalienable.* But he goes on,——

To understand the Force of this Argument, we are to observe, that all Power which Men, otherwise independent, have over others, greater than they reciprocally have over them, must have its Original, either from a positive Divine Appointment, or from the free Consent of the Persons themselves, who, in the Attainment of some greater Good, give up their NATURAL FREEDOM to the Will of others. Since therefore every Man consider'd singly, and by himself, has undoubtedly a NATURAL RIGHT to worship God according to his Conscience, if on his entering into Society he loses this Right, he must lose it in one of these two ways; but he can lose it in neither; not by a positive Divine Appointment, because such Appointment is made, nor can be suppos'd, without, at the same time, supposing, that the Magistrate has a Power from God, to determine absolutely Mens Judgments in all Matters of Religion; and he cannot lose it by his own Consent, because

Serm. p. 25. God having not thought fit to give him any other

Guide, whom he is bound to follow at all Events, the Obligation to worship God according to his own Conscience

perpetual and immutable : He cannot, if he would, free himself from it.

As he is obliged to worship God, and obey his Will in order to his own eternal Salvation, so that to him is his Will, and the way of Worship, which his own Conscience and Judgment in a full and free Examination tells him is so ; if he be Negligent in his Enquiries, or Partial in his Judgment, and by this means mistakes the Will of God, his Error is voluntary, and God will punish him for it ; if, notwithstanding his utmost Care and Diligence, he falls into, or continues in Error, 'tis mainly an involuntary one, and therefore innocent : But whether his Judgment be right or erroneous, it must be his ultimate Rule and Guide in all Matters that relate to the Will of God, and eternal Salvation : If then he consents to quit his own Judgment, and to follow that of the Magistrate, which perhaps may in all Points be different and opposite, he consents to obey at his Command what he thinks to be, and therefore to be sinful ; and since this is what no Man ought in any case to consent to, 'tis plain, he cannot bind himself absolutely to follow the Direction of the Magistrate in all Things which relate to Religion, and the Worship and Service of God.

Since then every Man has a NATURAL Right to worship God according to his Conscience, in order to his own eternal Salvation ; since no Divine Appointment has interven'd to deprive him of this Right ; and since he cannot, by his own Consent, divest himself of it, it seems to follow, that the Magistrate can in this case have no Power, but ought, and is bound to suffer every Person to Think and ACT according to his own Conscience, as long as he is guilty of no evil Actions, which, on a civil account, deserve Coercion, or Temporal Punishment.

This I take to be the Sum and Substance of Mr. S.'s Sermon and Scheme ; and though the Quotation be somewhat long, yet I chose to transcribe it at large, that the Reader may have his Argument, and my Answer, before him in one View. I shall now proceed, according to the best of my Skill and Judgment, to take this Celebrated Argument to pieces, and shew the Weakness and Fallacy of it in every particular. First then,

What Mr. S. means by asserting, That the Right which EVERY Man has to worship God according to his Conscience,

ence, is **Natural and Unalienable**, I own my self very much at a loss to comprehend.

If he means, that the *Law of Nature* is of it self sufficient to direct and guide every Man, how he ought to worship God;—The *Law of Nature* (being by his own Definition, nothing else but the *Dictates of Natural Reason*, in Matters of Religion, consider'd as Absolute. *Vind. p. 62.* *TECEDNT to Divine Revelation*) must not give place to the Gospel Dispensation, and cannot be supposed to indulge every Man in such a *Right* as he speaks of, but only those, who as yet have never heard of a *Divine Revelation*. For (to make use of the Apostle's Words) *when the Gentiles which have not the Law, do by NATURE the things contained in the Law, these having not the Law, are a Law unto themselves*—As in the same Chapter, *As many as have sinned without Law, shall also perish without Law, and as many as have sinned in the Law, shall be judged by the Law*.—For which reasons I conceive all *Natural Right* to be out of the case, as to the Point in Controversy (at least) between Mr. S. and me, whatever Usage others may take from such an Insinuation, who deny the Truth and Authority of Holy Scripture. But,

If by a *Natural Right*, Mr. S. means any Privilege which **Every Man** has of worshipping God after his own way (the Truth and Authority of Holy Scriptures being presupposed) I deny that **Every Man**, or **Any Man**, has such a *Natural Right*; but on the contrary, **Every Man** is obliged to worship God in that way only, which he has prescribed in his *Word*; and to believe and obey according to the express *Rules* of the Gospel, in order to his eternal Salvation.

Whether Mr. S.'s Sense or mine be most agreeable to the Sense of the 18th Article of our Church, or rather, whether Mr. S.'s Argument be not in direct opposition to it, will best appear by inserting the Article it self; the express Words whereof are as follow,

'*They also are to be had accursed, that presume to say, that every Man shall be saved by the Law, or Sect, which he professeth; so that he be diligent to frame his Life according*

to that *Law*, and the *LIGHT* of *NATURE*. For *Holy Scripture* doth set out unto us only the Name of *Jesus Christ*, whereby Men must be saved.

And surely, if we consider the many *By-paths* of Deceit and Error, in which deluded Souls do wander, and by which they lose their Way to everlasting Happiness; we cannot but pity and pray for them, and labour all that is in our power, to bring them into the right Way; which, in the Language of *St. Peter*, is *Establishing them in the present Truth*, 2 *Pet.* i. 12.

I confess, too many are ready to ask *Pilate's Question*, *What is Truth?* But (with him) they have not Patience to stay for an Answer. Whereas, if they would examine impartially, it would appear, that there is nothing certainly and infallibly *True*, but what manifestly comes from God, who is *TRUTH* it self.

Now all the *Truth* which God hath certainly revealed, is contained in *Holy Scripture*, which is called the *Word of Truth*; and our Saviour saith, *Thy Word is* John xvii. 17.

The *Traditions* of Men, even the wisest and wisest Men, may deceive us; and the *Inspirations* which some now pretend to, cannot be proved to come from God, as *Scripture* can: Therefore they that follow *Humane Traditions* have erred, and they that rely on *NEW LIGHTS* are deceived.

The way of *Truth* is that *Faith*, and those Essentials of *Worship* which are prescribed by God in *Holy Scripture*; and this is the Way, in which we of the *Established Church* of this Nation do walk.—Our *Articles of Faith*, and all

Essentials of *Divine Worship* are no more, nor other, than that may be manifestly proved to be revealed by God, and instituted by *Divine Authority*. And whosoever walk

in this Way, do err, and are deceived; and we pray God with *St. Paul*, that all such mistaken Persons were almost, and altogether such as we are. For Acts xxvi. 29.

There is but one *Right Way*, and many *Wrong*.

Truth is but One, and Uniform; but *Errors* are Various and manifold, even almost innumerable. On one hand, a

great part of the *Christian World* is abused with the *Superstitions* and *Idolatries* of the *Church of Rome*; and

and that they may swallow the most absurd Tenets, they are generally kept in miserable *Ignorance*, and not allowed to examine whether the Religion they hold be true or not, nor permitted either by Discourse or Reading, to inform themselves what *Scripture* or *Reason* saith against it. On the other hand, we see vast numbers of *Hereticks*, *Enthusiasts*, *Sectaries*, and *Schismaticks*, agreeing little among themselves, as they do with that one *Faith* which they all oppose.

It were endless to reckon up all the little Names, which are set up for themselves, in the late Times of *Libertinism* and *Rebellion*; every one of which had many *Abettors*, yet the numbers of them are now vanished, and barely to mention them were to do them more honour than they deserve. But those who remain, there are too many who quarrel with the most *Ancient Government*, the most *Innocent Ceremonies* and the *Best Devotions* in the World, and invent *New Ways of Worship*, and *New Articles of Faith*. The Leaders of which Sects have *Erred*, and they which follow them are *Deceived*.

The *Romanists* embrace many things for *Truth*, plainly condemned in *Scripture*, unknown or disallowed by the *Ancient Christians*, and contrary to *Sense* and *Reason*. Such as their Veneration of *Images*, praying in an *Unknown Tongue*, making the *Saints*, *Mediators*, the *Pope's Infallibility*, the *State of Indulgences*, *Masses* to free Souls from *Purgatory*, and the monstrous Doctrine of *Transubstantiation*. Yet all these being gilded over with the fair Titles of *Catholic* and *Apostolick*, they believe so confidently, as to oppose those *Hereticks*, who will not wink, and say, as they are taught to say. And the more to confirm them in their Deceits, they have invented many incredible *Legends* and *Miracles*, which are received for mighty Arguments. Many *Women*, and some of the *Laity*, who are apt to believe what is said to be done out of pure *Zeal* to God and his Church; who are more desirous to increase the *Wealth*, and maintain the *Grandeur* of those, who find the Sweet of *deceiving* them.

Again, who can reckon all the weak and idle Fancies which our abused *Sectaries* take for *Gospel*? *Rudeness*, *Ill-manners* make up the *Religion* of some; *Rebellion* and *Disobedience*

audience against *Authority*, is taken up for a Principle of
Religion with others. But not to reckon the Errors of par-
 ticular Sects, how sadly are they deluded, who imagine the
Antilogies, *Nonsense* and *Impertinences*, yea, the *Railings* and
Blasphemy of their Speakers, to be the *Language of the Spi-*
rit, and the *Inspiration* of God; and are more moved with
incoherent Prayer, and a *loose Discourse*, than with more
 exact and rational Compositures? How melancholly a Spec-
 tacle must this needs be to any pious and sober Man, to see
 many (perhaps well-meaning) Persons, thus misled, who
 strive to do well, and to find the *One Right Way*, but
 thro' the Misfortune of an *Evil Education*, or an unhappy
 acquaintance with some of the *Masters of Error*, are led far
 from the Paths of Truth; who, if they had met with
 a sound Guide, and faithful *Pastor*, (and such they would
 have met with, if they had been timely *Restrain'd*) might
 have been eminent Instruments of God's Glory, and Orna-
 ments of a good Profession.

If we next consider the inveterate Obstinacy with which
 they persist in these Errors, and how having once possessed
 themselves with a Fancy, that they are in the right, they
 resolve never to believe any thing to the contrary; tho'
 Reason and Scripture, Experience and the Judgment of the
 best Men be against them: And tho' they take up their
 Opinions rashly, and for little reasons, they will not quit
 them for great ones, falsely judging it a Shame to forsake
 their Choice; whereas, in Truth, the only Shame was to
 persevere so ill, and it would be their Honour and Advantage
 to choose better, upon second thoughts; ac-
 cording to that of the Apostle, *Prove all things,* 1 Thes. v.
21.
and fast that which is good.

Yet it is most strange and wonderful to see the violent
 prejudice, and desperate Confidence of many, who will not
 venture to hear any thing against their Opinions; nor have
 they patience to consider and examine whether they be
 right or no. Or if they do, it is with such Resolutions
 not to be altered; that as (St. Jerome said well) *It is easier*
to convince than persuade them.

Yet still our Endeavours (who are the *Ministers of Christ*)
 must not be wanting to Recover them; nor the Magistrate's
 Authority to *Check* and *Restrain* them.

For

For it is highly worth the Consideration, both of *Church* and *State*, to reflect in what eminent danger of Damnation these deluded Persons are, while they persist in the grievous Errors. It being not only *Practices*, but *Opinions*

also, which may condemn us. For we read
 2 Pet. ii. 1. *Damnable Heresies*, and those who receive not
Love of the Truth, are suffered to be *deluded* (saith St. Paul)

2 Thes. ii. 11, 12. — *that they all might be damned, who believed the Truth, but had pleasure in Unrighteousness*

2 Tim. ii. 25, 26. *And in another place he saith, If God peradventure will give them Repentance, to the acknowledging of the Truth, that they may Recover themselves out of the Snare of the Devil, who have been taken Captive by him at his Will.* So that St. Jude commands

us to *save such with Fear, pulling them out of the Fire.* — Upon which Passage, the concurrent Sense of Commentators runs thus. The

Apostle here gives Directions, how to deal with those, who are any way corrupted by Seducers, viz. that they should treat them after a different manner, according as the particular Condition required. Such as were weak and simple, and had been easily led aside, he advises to manage with great *Tenderness* and *Compassion*; but as for those who were further entangled, corrupted, and hardened in their Errors, they should be more *strictly dealt with*; and by sharp *Exhortations*, and a due and solemn Use of *Church Censures*, and *other Legal Restraints* and *Penalties* (as occasion requires) *snatched, as it were, out of the Fire*, which will destroy them, if they continue any longer in it. And by thus doing, they would shew and declare their great Detestation of holding any *Copartnership* or *Fellowship* with them in their Errors, and that they not only hated all Impiety, and Wickedness of Life, but all erroneous Doctrines that might *Infect* Men, *Draw* them into it. As when a Man would avoid the infection of the *Pestilence*, he will *fly from*, and not dare touch even the *Garment* of an *infected* Person.

For there is no reason why it should not be esteemed damnable a Sin, to *doubt of*, or *deny* what God has revealed for *Truth* in holy Scripture, as to *neglect* what he has commanded as good and holy, and *necessary to Salvation*, in Obedience and Practice.

Beside

Besides, we never see any of these Errors, which make
 such as believe them, either very *Loose* and *Prophane*,
 very *Proud* and *Censorious*: And when a proud Heart, or
 wicked Life is added to an *Evil Opinion*, it is much to be
 feared its Doom will be very sad. And whereas, some (un-
 der pretence of a *Comprehensive Moderation*, and a
 large and *Universal Charity*) would have us believe,
every Man may be saved after his own Way; I must profess,
 I take such Men to be either sceptical Doubters of the Rea-
 son of all Religion, or not very well perswaded of the
 truth of their own. They are different from the ancient
 Christians, who prayed heartily, and laboured most earnestly
 for the *Conversion* and *Reduction* of all that were in Error.
 And they are likewise no true Sons of the Church, which
 not only prays for *all such as are led Astray*, but endeavour
 to *Restore* and *Reclaim* them, by all the tender Methods
 of *Compassion* and *Correction*.

From all which I would only infer the absolute Necessi-
 ty there is, in point of *Duty* as well as *Charity*, that all Per-
 sons in their several Stations, should labour by their *Influence*,
Example, and *Authority*, to *Confirm* and *Establish* such as are
 in the way of Salvation; to *Discountenance* and *Suppress* all
 Innovations of *Heresy* and *Schism*; and to restore to the
 bloom of the True Church all such as have been *Perverted*
 and *Corrupted* by *Evil Men* and *Seducers*, who make their
proselytes ten times more the Children of Hell than themselves;
 and (as the Apostle testifies) *shall wax Worse and Worse*,
receiving and being Deceived.

The greater part of this, I must confess, is not my own
 reasoning; tho' I can assure Mr. S. a much greater Au-
 thor's.——But from whomsoever I had it, I am perswaded
 it will prove a very difficult Matter to refute it. And yet
 much more remains, to be said on this Argument, in another
 place.

Mr. S. goes on to tell us, *That to understand the Force of*
this Argument (which he had just before of-
 fered, why the Denial of a Toleration might be Serm. p. 24.
 thought unlawful) *we are to observe, that all Power which*
Men, otherwise Independent, have over others, greater than
they reciprocally have over them, must have its Original either
I
from

from a positive Divine Appointment, or from the free Consent of the Persons themselves, who for the Attainment of some greater good, give up their natural Freedom to the Will of others. Since then every Man considered singly and by himself, has undoubtedly a natural Right to worship God according to his Conscience, if on his entering into Society, he loses this Right, he must lose it in one of these two Ways; he can lose it in neither, not by a positive Divine Appointment because no such Appointment is made, nor can he be supposed, without at the same time supposing, that the Magistrate has a Power from God to determine absolutely Mens Judgments in Matters of Religion; and he cannot lose it by his own Consent, because God having not thought fit to give him any other Guide, when he is bound to follow at all Events, the Obligation to worship God according to his own Conscience, is perpetual and immutable; he cannot if he would, free himself from it.

Here the Reader will be pleased to call to mind the Argument I have formerly laid down, and consider how Mr. S. involves the Opinion, and the Outward Profession and Action in the same Argument; which ought to be (with the greatest Accuracy) distinguished and divided.

For (as I have already allowed) tho' a Man's Inward Conscience cannot be Forced, by any Temporal Power or Authority; yet his Outward Professions and Actions may, and ought to be Restrained: So I am willing still to admit, that every Man has a Natural and Unalienable Right to enjoy his Private Opinion according to his Conscience, if it be rightly informed, and regulated by the Law of God, and by the Laws of the Country in which he lives, in Conformity to God's Word.—But that Every Man, or every Man should have a Natural and Unalienable Right to worship God by Outward Professions and Actions, in direct Opposition to Divine and Human Laws, I absolutely deny; I hope to make the contrary plainly and evidently appear in the course of the following Argument.

In the mean while, I would fain be resolved by Mr. S. how it is possible (according to his way of reasoning) that either Papists or Heathens ever to be converted?—

If no positive Divine Appointment is made, against worshipping God, and Acting in their Way, and according

their Conscience, there is no imaginable Reason to induce either the one, or the other to change their Opinions; since the Church is not at present vested with the Power of working Miracles for the Conviction of Unbelievers.

But surely, since the Form of Church Government, which the Laws of this Land have established, is such, as the Law of God, nor Reason of Man hath hitherto been judged, of Force sufficient to prove that they do Ill, who the uttermost of their Power withstand the Alteration thereof; we ought not to suffer the *Faith of our Lord Jesus Christ, the Lord of Glory*, to be blemished with respect of persons, and those of the worst sort too, even *Heathens* who are guided only by the LIGHT of NATURE; and *Popish*, who pervert the *Light of the Gospel*, to *Superstition and Idolatry*.

For tho' the first mean whereby *Nature* teacheth Men to judge Good from Evil, as well in Laws, as in other things, be the Force of their own Discretion; and whatever we do, if our own secret Judgment consent not unto it, as fit and good to be done, the doing of it (to us) is Sin, although the Thing it self be allowable; according to St. Paul's general Rule, *Let every Man be persuaded in his own Mind*, of that thing Rom. xiv. 15. which he either alloweth or doth: Yet some things are so familiar and plain, that Truth from Falshood, Good from Evil, is most easily discerned in them, even by Men of no great Capacity. And of that Nature, for the most part, are things *absolutely necessary* either to be held or denied, to be done or avoided) unto all Mens Salvation. For which cause, they are not only set down, but also *plainly* set down in Scripture: So that he which *Heareth* or *Readeth*, may without any great difficulty, understand.

But other Things there are also belonging (tho' in a lower degree of Importance) unto the Offices of Christian Ministry, which, because they are more *Obscure*, more *Intricate*, and *hard to be judged of*, therefore God hath appointed some to spend their whole Time principally in the study of *Divine Things*; to the end that in these more *doubtful Cases*, their Understanding may be a *Light* to direct others.

Now, if the *Light of Nature*, and even the *Revelation*

*Vid. Lord
Nottingham's
Letter to Mr.
Whiston.*

Heb. x. 1.

Gal. iv. 9.

Eph. iii. 19.

Heb. i. 2.

Times has

John i. 9.—

which God made to the *Jews* from Heaven could not *make the Comers thereunto perfect*; but there needed a second Dispensation, by which we are sanctified: Are we to be turned again to these *weak and beggarly Elements*, for our Instruction in the Knowledge of the *Love of Christ, which passeth Knowledge*? And neglecting the Revelation, which God in these latter Times has given us, *by speaking unto us by his Son*; neglect at the same time the *True Light, which lighteth every Man that cometh into the World.*—

However, if some Men will pretend to fathom this Abyss of the infinite Wisdom of God; methinks those who attempt it, should frame such a Scheme as is (at least) consistent with *Common Sense*, how different soever it be from the Revelation of God, in the holy Scriptures. But

Mat. vi. 23.

even the light of Nature that is in them is Darkness, how great is that Darkness?

For according to the Observation of an eminent Physician, *'If the understanding Power, or Faculty of the Soul,*

*Galende opt.
depend.*

gen.—

'like unto bodily Sight, not of equal sharpness; all, what can be more convenient than that, even as the dark-sighted Man is directed by the clearest light about things visible; so likewise in Matters

'deeper Discourse the Wise in heart do shew the Simple what his Way lieth? And in our doubtful Cases of Law, where

Man is there, who seeth not how requisite it is, that Professors of Skill in that Faculty should be our Directors? and is not the like equally necessary in all kinds of Knowledge? But certainly most of all, in such Affairs, wherein the everlasting Salvation, or Destruction of our Souls, that immortal Part of us, is concerned. In which case God himself

Mal. ii. 7.

Law at his

*Quoted by
Mr. Hooker.
in Pref.*

appointed, that the *Priests Lips should be filled with Knowledge*, and that other Men should seek Knowledge at his Mouth: For he is the Messenger of the Lord's Hosts. For which reason, Gregory Nazianzen was offended at the Peoples too great Presumption in controuling the Judgment of them, to whom in such cases they should rather have submitted.

their own, seeketh by earnest Entreaty to stay them within their Bounds. 'Presume not (says he) ye that are Sheep, to make your selves Guides of them that should guide you; neither seek ye to leap over the Fold, which they about you have pitched. It sufficeth for your part, if ye can well frame your selves to be order'd. Take not upon you to judge your selves, nor to make them subject to your Laws, who should be a Law to you; for God is not a God of Sedition, but of Order and Peace.

If it be granted a thing unlawful for *Private Men*, not called unto *Publick Consultation*, to dispute which is the best State of *Civil Policy*, (with a desire of bringing in some other kind, than that under which they live) is there any reason, why they should better judge what kind of *Church Government* is fittest? For in the *Civil State*, more Insight and Experience may well be allowed them, than in *Church Affairs* they can possibly have.

Therefore the Apostle in a most pathetick manner exhorts, *Beloved, believe not every Spirit*;—for there

1 John iv. 1.

are but two Ways, whereby the *Spirit* leadeth men into all *Truth*; the one *Extraordinary*, the other *Common*; the one belonging but unto some few, the other extending it self to all that are of *God*; the one, that which we call (by a special Divine Excellency) *Revelation*, the other *Reason*.

But most sure it is, that when Men, thro' the Power of their *Carnal Affections*, have framed to themselves some opinions, according to the *Model* of their own Humour or fancy, they are a great deal more earnest in the defence of error, than (for the most part) sound Believers are, in the maintenance of *Truth*, apprehended according to the Nature of that Evidence which *Scripture* yieldeth. Which being in some things *plain*, as in the *Principles of Christian Doctrine*; in some things, as in Matters of *Church Government*, more *dark* and *doubtful*, frameth correspondently that *ward Assent*, which God's most gracious Spirit worketh by it as by his effectual Instrument.

And hence (through *Ignorance*, *Prejudice*, *Obstinacy*, or *Unbelief*) arose so many *Heresies* and *Sects*, as now appear in the World. All of whom (according to Mr. S.'s Principles)

principles

ciples) are entitled to the Benefit of a *Legal Toleration*; by their *Professions* or *Actions*, they hold or do nothing that is prejudicial to the Interests of the Civil State; that it is hard for himself to say, who shall be Judge even that, unless the *Civil Magistrate*; I mean, the *SUPREME LEGISLATIVE AUTHORITY*.—To which, since this *National Church* owes its Happy Establishment, by the *Act of Uniformity*, it seems the *Magistrate* thought (at least at that Time) the *Opinions* and *Practices* of all *Dissenters* and *Recusants*, as well *Erroneous* and *Heretical*, and consequently damnable in *Matters of Religion*, as highly prejudicial and dangerous to the Civil State. From whence it is plain that the *Civil Magistrate* must ever be supposed to have, by the very Nature of his Office, a Power of *RESTRAIN* See Preamble and *COERCION*. And therefore thought of the Act of fit to enjoin an *Uniformity of Publick Worship* Uniformity. as well for the *HONOUR* of *GOD*, and the *Advancement* of *Religion*, as for the *Settling* the *PEACE* of the *NATION*.

If therefore the *Magistrate* judges the *Opinions* of those who hold Obedience to be due to him, only under certain *Limitations*, (*i. e.* as long as he governs well and justly) to be inconsistent with the *Interests* of *Civil Society*, (and he alone has a *Right of Judging*) he may proceed as he thinks proper against such Persons, who yet, I dare say, would call this a *very Cruel* and *severe Persecution*; tho' it self perhaps only a *Necessary* and *Wholesome Severity*.

But I shall go another way to work; and since both *Nature*, *Scripture*, and *Experience* have all taught the World to seek for an end of Contentions, by submitting it self to some *Judicial* and *Definitive* Sentence; whereunto neither Party that contendeth, may, under any Pretence or Colour, refuse to stand: I would therefore know, whether, for the ending this *Irkesome Strife*, (wherein Mr. S. and his Followers seem to stand at present, formally *divided* against the *Authorized Guides* of this Church, and the rest of the People subject to their Jurisdiction) they would be content to refer their Cause to any other higher Judgment than their own. Or else intend to proceed, and persist as they have begun.

all they themselves can be perswaded to condemn themselves.—If they are determined to follow the latter course, can only express my hearty Sorrow and Concern, that they should deserve to be reckoned with such, of whom God himself pronounces, *The Way of Peace have they not known*.——If the former, there are but these two certain Ways of peaceable Conclusion. The one, a Sentence of *Judicial Decision*, given by *Authority*, thereunto appointed within our selves; the other, the same kind of Sentence, given by a more *Universal Authority*—The former of which two Ways, God himself in the Law prescribes; and it was his Spirit which directed the first Christian Churches in the World to use the latter.——As to the *Judicial* and *particular Authority*.——

The Ordinance of God in the Law, was this; *If there arise a Matter too hard for thee in Judgment, &c.* Deut. xvii. 8. *then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the Priests, the Levites, and unto the Judge that shall be in those days, and enquire; and they shall shew thee the Sentence of Judgment. And thou shalt do according to the Sentence which they of that place (which the Lord shall choose), shall shew thee, and thou shalt observe to do according to all that they inform thee, according to the Sentence of the Law which they shall teach thee, and according to the Judgment which they shall tell thee, shalt thou do; thou shalt not decline from the Sentence which they shall shew thee, to the right hand, or to the left. And the Man that will do presumptuously, and will not hearken unto the Priest, (that standeth to minister there before the Lord thy God) or unto the Judge, even that Man shall die; and thou shalt put away the Evil from Israel. And all the People shall hear, and fear, and do no more Presumptuously.*——From which Passage we may observe, that as the Judge was Arbitrator of the Civil State, so the Priests were to determine in religious Matters; and the Man that would not hearken unto the Sentence of them both, was (by the Testimony of God himself) guilty of *Presumption*, and condemned to *Die*.——Again,

With respect to a more *Universal Authority*.——When there arose in the Church of Christ a Question, Whether the

the *Believing Gentiles* might be saved, altho' they were *Circumcised* after the manner of *Moses*; nor did observe the rest of those Legal Rites and Ceremonies, whereunto the *Jews* were bound? After great Dissention and Disputation about it, their Conclusion in the end was, to have it determined by Sentence at *Jerusalem*; which was accordingly done in a *General Council*, there assembled for that purpose.

But his Majesty's *Supremacy* being now Declared and established, in all Matters, *Ecclesiastical*, as well as *Civil* within these Realms; and therefore there being no more of any other, or more *Universal* Authority; how can the Subjects of this Kingdom alledge a just and sufficient Cause why they should not absolutely condescend in the present Controversy, to have their Judgments over-ruled by so much *Definitive* Sentence, pronounced by the *Supreme Legislature* of the Nation among our selves?

They may tell us, indeed, that being *Inwardly* perswaded already of the *Truth* of their Cause, they are not to *Hear* unto any *Sentence*, no, not tho' *Angels* should Define otherwise.——Again, that Men and Councils may *Err*; unless the Judgment given be such as satisfies their Minds and such as they can by no further Argument *oppose*; a word, unless they *perceive* and *acknowledge* it themselves to be agreeable to *God's Word*: To embrace and stand to it were to sin against their own Consciences.

Let me earnestly beseech all such to consider, that I was not ignorant, that the *Priests* and *Judges* (whose Sentence in Matters of Controversy, he ordained should stand) both might, and often times would be *deceived* in their Judgment. Nevertheless, it appeared better in his infinite Wisdom, that sometimes an *Erroneous Sentence* should prevail, till the same Authority perceiving such Oversight might afterwards Correct or Reverse it, than that *Stupidity* should have Respite to grow, and not come speedily to some end.

In all controverted Points about Religion, as well as in any thing else, where nothing is enjoined *directly contrary* to the Commandment of God in Holy Scripture, (and of course too, Men must be very sure, without the least Waver

Doubting) the Will of God is, to have all Men do whatsoever the Legislature shall determine; yea, though it seem, in their *Private Opinion*, to swerve utterly from that which is Right; as no doubt, the Sentence among the Jews did seem to one or other of the contending Parties: yet in that case, God did then allow them to do that, which in their *private Judgment* seemed to be contrary to Law. For if God be not the Author of *Confusion*, then he cannot be the Author of *Mens Refusal*, but of their *dutiful Submission* and *Obedience* rather, to what the Laws have enjoined. Without which it is almost impossible, that either we should avoid *Confusion*, or ever hope to attain Peace.

The Council of *Jerusalem* had been assembled to very little purpose, if, when once their Determination was set down, Men might afterwards have defended their former opinions. When therefore they had given their *Definitive Sentence*, all Controversy was at an end. Things were disputed, before they came to be determined; but afterwards, Men were not to *Dispute*, but to *Obey*.

But to what purpose were it to wade further in this controversy, which the excellently learned, and most judicious Mr. *Hooker* has determined so accurately. His words

There are in Men, Operations, some Natural, some Rational, some Supernatural, some Politick, some finally Ecclesiastical: Which, if we measure not each by his own proper Law, (whereas the things themselves are so different) there will be in our Understanding and Judgment of them Confusion. As that first Error sheweth, whereon our Opposites in this case have grounded themselves.

Eccles. Pol.
p. 101. ad
fin. l. 1.

For as they rightly maintain, that God must be glorified in all things, and that the Actions of Men cannot tend unto his Glory, unless they be framed after his Law; so it is their Error, to think that the only Law which God hath appointed unto Men in that behalf, is the sacred Scripture. By that which we work naturally, as when we breath, sleep, &c. we set forth the Glory of God, as Natural Agents do; albeit we have no express Purpose to make that our end, nor

any advised Determination, therein to follow a Law, but that we do, (for the most part) not as much as thin thereon. In reasonable and moral Actions another Law takes place; a Law, by the Observation whereof we glorify in such sort, as no Creature else under Man is able to because other Creatures have not Judgment to examine the quality of that which is done by them, and therefore in they do, they neither can accuse, nor approve themselves.

Men do both, as the Apostle teacheth; yea, those which have no written Law of God to shew what is good or evil, carry written in their Hearts the universal Law of Mankind, the Law of Reason; whereby they judge as the Rule which God hath given unto all Men for that purpose. The Law of Reason doth somewhat direct Men how to honour God as their Creator; but how to glorify God in such sort as is required, to the end he may be an everlasting Saviour; this we are taught by Divine Law, which both attaineth the Truth, and supplieth unto us the want of that Law. So that in moral Actions, Divine Law helpeth exceedingly the Law of Reason to guide Man's Life; but supernatural, it alone guideth.

Proceed we further, Let us place Man in some publick Society with others, whether Civil or Spiritual; and in such case, there is no Remedy, but we must add yet a further Law. For although, even here likewise, the Laws of Nature and Reason be of necessary use; yet somewhat over and above them is necessary, namely, human and positive Law, together with that Law which is of Commerce between grand Societies; the Law of Nations, and of Nations Christian.

Rom. xiii. 1. which cause the Law of God hath likewise said, Let every Soul be subject to the higher Powers. The publick Power of all Societies, is above every Soul contained in the same Societies; and the principal use of that Power is, to give Laws to all that are under it: Wherefore in such case we must obey, unless there be reasons special which may necessarily enforce, that the Law of Reason, or the Law of God, doth enjoin the contrary. Because, except our own private, and but probable Resolutions be by the Law of publick Determinations over-ruled, we take away all possibility of a civil and able Life in the World.

A plainer Example whereof than our selves, ** we cannot have. How cometh it to pass, that we are at this present Day so rent with mutual Contentions; and that the Church is so much troubled, about the Polity of the Church? No doubt, if Men had been willing to learn, how many Laws their Actions in this Life are subject unto, and what the true Force of each Law is; all these Controversies might have ended the very Day they were first brought forth.

It is both commonly said, and truly, that the best Men otherwise, are not always the best in regard of Society. The Reason whereof is, for that the Law of Mens Actions is one, if they be respected only as Men; and another, when they are considered as parts of a politick Body.

For, 'Is there question either concerning the Regiment of the Church in general, or about Conformity between one Church and another, or of Ceremonies, Offices, Powers, Jurisdictions in our own Church? Of all these Things they judge by that Rule, which they frame to themselves with some shew of Probability; and what seemeth in that sort convenient, the same they think themselves bound to practice, the same by all means they labour mightily to uphold; whatsoever any Law of Man to the contrary hath determined, they weigh it not. Thus by following the Law of private Reason, where the Law of publick should take place, they breed Disturbance.'

In which case, that of Zonaras concerning Fasts, may be remembered. Fastings are good, but let good Things be done in good and convenient Manner.

Zonar. in
Can. Apost.
66.

He that transgresseth in his Fasting the Orders of the holy Fathers, the positive Laws of the Church of Christ, must be plainly told, that good Things do lose the grace of their goodness, when in good sort they are not performed. And here Mens private Fancies must give place to the higher Judgment of that Church, which is in Authority a Mother over them.

Wherefore that here we may briefly end; Of Law there can be no less acknowledged, than that her Seat is the Bosom of God, her Voice the Harmony of the World; all Things in Hea-

** And the Controversy now on Foot.

' *ven and Earth do her Homage; the very least, as feeling her*
 ' *Care; and the greatest, as not exempted from her Power*
 ' *Both Angels and Men, and Creatures of what Condition*
 ' *ever, tho' each in different sort and manner, yet all with*
 ' *uniform Consent, admiring her, as the Mother of their Peace*
 ' *and Joy.*

I hope the World will now think (upon better Reason
 and Authority, than any urged by Mr. S.
Serm. there is not so much in this *Celebrated Argument*, as some have imagined; but that it seems
P. 24, 25. *calculated only to puzzle and mislead weak Heads, and*
weaker Understandings.

Let the Reader only remember this Distinction, that the
 the *inward Conscience, Opinion, or Judgment* of Man cannot
 be FORCED, in which Sense, perhaps Mr. S.'s Argument may be true; yet all Laws, Divine and Human con-
 cur, that the *outward Professions and ACTIONS* must
 and ought to be RESTRAINED, to prevent Confu-
 sion in Church and State. And whatsoever Difficulties
 may have appeared before, will immediately vanish.

Whoever will give himself the Trouble to enquire, may
 find the very same Arguments and Objections raised against
 our *Established Religion*, by the **Puritans** in Queen Elizabeth's
 Reign, and the **Independents** in the Reign of
 King Charles II. To refute which, was probably the chief
 Design of those two famous Treatises of Mr. Hooker, and
 Mr. Parker, concerning *Ecclesiastical Polity*. And refuted
 they have been, long since, fully and sufficiently, by both
 those able Pens, tho' Mr. S. is now pleased to broach them
 afresh, as unanswerable Arguments, to promote a Scheme
 for the **Toleration of Popery**, and all other **Heresy and**
Infidelity, which is not *Prejudicial to the Interests of the*
Civil State.

If therefore I have upon many occasions, made free with
 the Words of those great Writers, I hope I shall be excused
 were it on no other account, than to shew the World
 that such OLD Objections have received long ago, OLD
 and good Answers. And besides, I thought it safer, and
 more adviseable, to rely upon such approved Authorities
 than expose a Cause of so publick Importance to any

ard, upon the strength of my own Judgment only; the Weakness and Defect of which, I am very well acquainted with.

But Mr. S. still proceeds (as if he had fully proved all his Assertions) to sum up the *Argument* in a Paragraph, which (in my humble Opinion) contains three manifestly false Propositions, viz. — *First*, That every *Man has a natural Right to worship God according to his Conscience, in order to his own eternal Salvation.* Serm. p. 25.

To this I have sufficiently answered before; and have showed that a Man's inward Judgment, or private Opinion, cannot be Forced; but *that every Man, or any Man has a Right to propagate* his Opinions, and exert them into *Action*, utterly deny.

Secondly, Mr. S. affirms, that (as every Man has the above mentioned Right, so) *no Divine Appointment has intervened to deprive him of this Right.*

And therefore (the same Distinction between *Opinions* and *Actions* being always implied) either no Credit is to be given to *Holy Scripture*; or the Revelation God has therein made of his Will, is useless and insignificant to the Purpose was intended, viz. that God should be worshipped in *Spirit and Truth*, and not by *Images and Idols*. That *there is one God, and one Mediator between God and Men, the Man Christ Jesus*, and not a multitude either of *Saints or Angels*. That the Holy Sacrament of the *Eucharist* ought to be administered in *both* kinds, contrary to the *Romish Doctrine and Practice*, with many more Instances of the like Nature.

Mr. S.'s third Proposition is, That (as every Man has this Right, and no Divine Appointment has intervened to deprive him of it, so) *he cannot of his own Consent divest himself of it.*

Of his *inward Judgment*, I grant he cannot; but sure to all *outward Actions*, where God requires it, by a clear Revelation of his Will in *Holy Scripture*, he is bound to obey. By the right understanding of which, even the *Conscience* also ought to be regulated.

From

From these three wonderful Propositions; it is not strange to see two as wonderful Conclusions drawn, *viz. That the Magistrate can in this case have no Power.*

By which, not only the *King's Prerogative*, but the *Supreme Legislative Authority* of the Nation is called in question. And no wonder, if *Ecclesiastical Laws* from henceforth are disobeyed, when Men are taught, that the *Magistrate had no Authority to impose them.*

But, Secondly, Which is stranger still; *The Magistrate ought, and is bound to suffer every Person to Think and ACT according to his own Conscience, as long as he is guilty of Evil Actions, which, on a civil account, deserve Coercion, Temporal Punishment.*

So then, the *Magistrate* only is not at Liberty, to *Think and ACT* according to his own Judgment; tho' at the same time; every other Man is left at full Liberty to *Think and ACT* as he pleases.—But if the *Magistrate* should happen to think (as being allowed sole Judge) that *Disobedience to Ecclesiastical Laws* is an Offence against the *Civil State*, which I hope will always be the case; then he may (even according to Mr. S.'s Principles) *Restrain and Punish* as he pleases.

But we have yet another Argument for a *Toleration* of *Popery*, *viz. That a Denial of it, is not in the whole, Prudent or Convenient; and that instead of being any way useful to the Publick, it really hurts it more than a Toleration would do. The reason is this because to prevent entirely their holding religious Assemblies is morally impossible; and if they be at all held, the more they are under the Inspection of the Magistrate, the less Danger there is from them to the Publick.*

It seems the reason of Mr. S.'s Argument is two-fold.—First, *Because to prevent entirely their holding religious Assemblies is morally impossible.*

To which I answer, by granting it exceeding difficult but not impossible. Because, without *Romish Priests*, no such religious Assemblies can be held; and we know a whole Kingdom, where no *Romish Priest* dares appear in a public Character: And I am persuaded, that Measures less violent might have the same good effect, in some time, in other places. Therefore I hold it not impossible. But,

Mr. S. supposing it so, from thence infers, *That if they be all held, the more they are under the Inspection of the Civil Magistrate, the less danger there is from them to the Publick.*

Which, I confess, I do not so clearly and distinctly comprehend. For how the **Toleration** of **Papery** by Law, which Mr. S. himself allows to maintain many *Principles and Practices* most pernicious to the *Civil Government*, can be less dangerous than a Denial of it, and a careful Vigilance to *restrain such pernicious Principles and Practices* from breaking out into any *mischievous Irregularities*; or how their *religious Assemblies* will be *then* more under the Inspection of the *Magistrate*, than they are *Now*, seem to be *Riddles*, which surpass my weak Understanding and Capacity.

This one thing I know, and appeal to the whole Country for the Truth of it, That the *Romish Priest* of this Place stands indicted for above these twelve Months past, as *Unregistered and Unlawful*; upon Examinations given, that he had presumed to *Baptize*, even the Children of *Protestants*, intermarried with *Papists*, against the express Will and Consent of the *Protestant Parents*. And though the *Capias* be out against him; yet he (with Impunity, and in **Defiance of the Laws**) *officiates* to this day as *publickly* as ever, though I have used all the *prudent and legal Methods*, and Applications to Remove him; out of no *personal Prejudice* to him, but with a sincere Intention to *labour more abundantly and effectually*, for the *Conversion and Edification* of those Souls committed to my Charge.

How the case would be altered, if He, or any other were **Tolerationed by Law**, I cannot at present say, but believe I should soon see the dismal Effects: And think, in the mean time, I have reason to complain, that I, as **ESTABLISHED MINISTER**, in *Duty bound*, should endeavour to put the Laws in Execution; and yet be hitherto **Baffled** by a **Romish Priest**, and his **Adherents**, in *Defiance of LAW*.

This has been so just an occasion of *Triumph* to the *Adversary*, that were it possible to conceal it, I should be apt to say, *Tell it not in Gath, publish it not in the Streets of Askelon.* But as the Fact is publick-

2 Sam. i. 20.

ly

ly and notoriously known, I think it more proper to dress my self to my Brethren of the Clergy, and all the Sons of the Church, as in the *Levite's* c. Judg. xix. 30. Surely *there* has been *no* such deed done, seen, (in manifest Violation of Law) consider of it, take vice, and speak your Minds.

But Mr. S. goes on,——*When some Liberty of assembly to worship God according to their Consciences allowed Men, their Assemblies are at all times under the Inspection of the Magistrate, and he may interpose in many cases, to regulate them in the best manner, to prevent Inconveniences.*

Here Mr. S. in my humble Opinion, seems not only consistent with himself, but to give up the very Point for which he has so long and strenuously contended. How the Magistrate, by **Tolerating Popery**, should have *their Assemblies at all times more under his Inspection*, than they are at present, unless *he*, or some Body authorized by him, goes to **Mass** constantly, to see, and hear what is done there, is very difficult to conceive.

I presume Mr. S. will not declare himself for carrying Matters so far; or if he should, there is more danger in his Design, than ever I yet apprehended. For in pursuance of that *Scheme*, perhaps we should have our *High Sheriffs of Counties, Mayors of Cities, Sovereigns of Burroughs and Country-Justices of Peace*, (instead of doing Honour to God and themselves, by repairing to the *Established Church* in a publick manner, as the Law has enjoined) going to **Mass** as publickly, with their *Ensigns of Authority*, and a *Train of Followers* at their Heels; in order to *Preside* and *Inspect* into the Transactions of that great Assembly! A comely Sight indeed, and a very laudable Example! to turn their Backs upon the *Temple of GOD!* and have *lowliness with Idols!*

But what if they should perceive any thing said or done there, contrary to Law? Why then (says Mr. S.) *he may interpose in such cases, to regulate these Assemblies in a better manner.*

By which it seems, Mr. S. allows them that Power of Regulation and Restriction, which before he has concluded, it was absurd they should have, in point of Religion. And to carry the Matter a little further, if the *Magistrate* (according to Mr. S.) has any Power to Interpose at all, in the Regulation of such *Assemblies*, it must be for some Offences done contrary to Law; not the Law of God, for that, by Mr. S.'s Principles, we suppose out of the case, but the *Law of the Land*: Therefore the *Assemblies* of *Davists* to hear *Halls*, by an *Unregistered*, or *Unlawful* Priest, being now directly contrary to Law, the *Magistrate* may, and ought upon Information given, to prohibit and suppress them altogether. and the same Arguments which Mr. S. urges upon a Pretence of Conscience, and particularly where he says, *Professions and Actions, the Opinions being supposed, are commonly necessary, and the Peoples duty, and calls it absurd to say otherwise; will hold as well against any the least and lowest Regulation of the Civil Magistrate, as against a Total Suppression of that religious service, which is contrary to the Laws now in Being.*

But (says Mr. S.) when all Liberty is taken away, they are then quite removed from the *Magistrate's Inspection*.

Serm. p. 15.

Serm. p. 24,
25.

Serm. p. 23.

Serm. p. 26.

I should be heartily sorry for that, and am humbly of opinion, that being *unlawful Assemblies*, they are now under the *Magistrate's Inspection*; and ought to become a special part of his Care, to prevent the Dangers and Inconveniences, which may otherwise ensue to CHURCH and STATE.

But how a religious Assembly of above a Thousand Persons, in the very midst of the Burrough of *NAAS*, can, by any Grammatical Construction of the Words, be said to be Quite Removed from the *Magistrate's Inspection*, is a most surprising Paradox. The *Magistrate* of the Place may (if he pleases) wink hard, or shut his Eyes, from looking into that, which he either does not desire to see, or thinks he cannot Redress. But I will venture to say, he has certain Knowledge of such an Assembly, upon full Information given; and therefore it is not Quite, nor at all

Removed from his Inspection; unless he is pleased, for fear such Schemes as Mr. S.'s, to take no Cognisance of it.

But Mr. S. goes on, *And yet 'tis scarce possible to prevent them.*——In the very Paragraph foregoing

Serm. p. 26. Mr. S. asserts, That *to prevent entirely the holding religious Assemblies, is Morally Impossible.*

Serm. p. 25. now he says, *'Tis Scarce Possible to prevent them.* Which I take to be a degree

than *Morally Impossible*; and therefore Mr. S. is either very Inconsistent, or strangely Forgets himself, or doubtless he is not able to maintain it in the Height he at first advanced it.

However, he goes on to justify his Assertion, by telling us, That *Persons who think themselves bound under pain of Eternal Damnation to worship God in a certain Way, run any hazard to do it; drive them from Cities and Places of Resort, they'll meet in the Fields, or in the Desert; disperse their Assemblies in one Place, they'll run immediately to another; make it dangerous to meet by Day, they'll assemble in the Night, in holes and corners, any where, or at any time, to do what they think themselves bound to do, to gain the Favour of God, and avoid Eternal Damnation.*

From all which, I think it plainly follows, that **Papists**, who are the Persons particularly intended in the present Controversy, whether out of *Religious, or Factious and Seditious Principles*, are really become Dangerous and Formidable to *Church and State*; and therefore ought to be carefully *Watched and Restrained*, by no means *Indulged or Tolerated*, in such riotous Excesses and Irregularities.

But to prevent this, Mr. S. tells us, *That the Magistrate has it at all times in his Power, to use Remedies which will be effectual to secure the State.*

Serm. p. 27. (says he) *some Moderate Restraints may be put upon their civil Liberty, they may be excluded from Fortresses, or other Places where their Dwelling, or Meeting in any great Numbers, may be really dangerous to the Publick.*

This seems to be another Inconsistency. For if the *Magistrate*, by Mr. S.'s Principles, may do so much; by the same Power and Authority he may do every thing which is contended for, and appears conducive to the publick

Good. For what private Man will presume to limit
the Supreme Legislature of any Kingdom? and

Job xxxviii.

11.

Hitherto shalt thou come, but no further; or

who may say unto the King, (whose Word is al-

Eccles. viii 4.

ways attended with Power) What dost thou?

Mr. S. proceeds to tell us, Put Numbers of them to death,

and many of them die with the Resolution of

Serm. p. 26.

Martyrs, and their Example will animate others

to face any dangers, to which the Profession of what they un-

derstand to be true Christian Religion may expose them.

But he ought to have considered with St. AUGU-

STINE, that 'Martyrs, rightly so named, are they,

not who suffer for their Disorder, and for the

Epist. 50. ad

Bonifac.

ungodly Breach they have made of Christian

Peace and Unity; but who, for Righteousness

Quoted by

Mr. Hooker.

are persecuted. For Hagar also suffered

Persecution at the hands of Sarah; wherein

the which did Impose was holy, and she unrighteous, which

did bear the Burden. In like sort, with Thieves was the

Lord himself crucified; but they who were match'd in the

chain which they suffer'd, were in the cause of their Sufferings

united. If that must needs be the True Church which doth

sustain Persecution, and not that which persecuteth; let them

ask of the Apostle, what Church Sarah did represent, when

she held her Maid in Affliction. For even our Mother which is

free, the heavenly Jerusalem, that is to say, the True Church

of God, was, as he doth affirm, prefigured in that very Wo-

man, by whom the Bondmaid was so sharply handled. Al-

though if all things be thoroughly scanned, she did in truth

more persecute Sarah, by proud Resistance, than Sarah her,

by severity of Punishment.

Indeed, when I find Mr. S. talk as he does, That the

Magistrate may make Laws to limit the Property

Serm. p. 27.

of Recusants, divide it into several hands, and

under their making new Acquisitions; exclude them from For-

est, and other Places of Dwelling, or Meeting, where their

Members may be dangerous to the Publick; and take away

their Children, (the dearest and tenderest Pledge of a

Parents Love and Loyalty) that they may be Educated

under publick Inspection. And if all this be not thought

sufficient to secure the Civil Government, then, (after time
Serm. p. 28. Notice given them to transport themselves and
their Effects) to Drive them away by Force; and

if they continue (after such Notice) to dwell in the Land, that they be
treated as Aliens and Enemies; that they have
no Right to the Protection of the Laws, and whatever Force
is necessary to Drive them away, may lawfully be used against
them.——When I consider all these Particulars, I cannot
sufficiently express my Surprise, that a Person of so great
Judgment, should be able to devise no better Remedy for
all these Evils, even to the Civil State, than a Toleration
of Popery, which would make our Enemies still more
dangerous, and dignify that Religion by a Legal Appro-
bation of the Magistrate, which by the Laws of God stands
utterly condemned.——Again,

I cannot but wonder, that a Man of such Principles,
those above mentioned, should throughout his whole
dedication so Artfully labour to lay the Charge of Persecution
at my Door; and in a Florid Period, conclude, *Who*
ever maintains any of these Opinions, I shall
Vind. p. 19, ways account him so far Heterodox, of whatever
20, Order or Degree he may be, from the greatest
Doctor, St. Austin, down to the VICAR of N A A S.

To which I shall only reply, That I am heartily for
I should have occasion to prove, that the Persecution
of St. Auden's is more Heterodox than either. And (abstracting
from all Opinions and Practices in Religious Mat-
ters, to which he appears very Indulgent, and Very little
concerned to Preserve the Unity of the Spirit, in the Bond
of Peace; yet) with respect to the Interests of the Civil
State, (to promote which alone he maintains any Force
Coercion to be lawful) he seems to be a greater Persecutor
than either of us, if he had Power equal to his Inclinations.
But to return to Mr. St. He tells us, that unless
a Toleration of Popery be granted,

Serm. p. 26, The whole Conduct of them (viz. Popish Re-
culants) is entirely removed from publick In-
fluence, they are under no Regulations, but what they see to their
interest, as are set them by their Teachers.

And that, God knows, is bad enough, were it proper now to dilate upon it; and in Prudence as well as Piety, requires the most careful and diligent *Inspection* of the *Civil Magistrate*.——For the Established Clergy alone (however *zealously affected*) are not able to do that good, to which they are disposed and inclined, without the help and assistance of *Authority*; and have to my certain Knowledge, justly suffered *Reproach*, (as if they were remiss and negligent in their Office, to *confer with*, and *convert Recusants*) even from some of those, who will not move a *Finger* when applied to, to set forward the *Work of God* in their Neighbourhood. But rather by their *Supineness* (if by other Methods) contribute to raise up, and excite the spirit of their Adversaries against them.——May God in his Mercy protect his Church by other Instruments, than such *faint Hearts*, and *feeble Hands*, and *double-minded Men*, that are *unstable in all their Ways*.

But Mr. S. goes on,——For Teachers they are glad to receive any Persons, whom they think qualified to perform Divine Offices.

Therefore grant them a *Toleration*, and Men of greater parts and Abilities will be sent among them: Who, if these convert *Thousands*, will labour to make more *Profelytes*, and convert their *Ten Thousands*.

But even these, such as they are, They esteem in proportion to the Hazards they run by coming among them.

Pity therefore it is, that the *Emissaries* of a *False Religion* should upon any Consideration whatsoever, think it worth their while to run such Hazards, to *Deceive* and *Seize*. And, that all the *Ministers of Christ*, who know what, and in whom they Believe, should not cheerfully expose themselves to equal, or greater Hazards, for the Defence and propagation of the Gospel. To support and comfort such are well grounded in the Faith; to confirm the Wavering and Doubtful; and recover those who are led astray, bringing them back like *Lost-sheep*, upon their Shoulders rejoicing, to the True Fold, where they may find Peace to their Souls. For this reason, the constant Residence of the Established Clergy seems absolutely necessary, that all may labour in their several Stations, and unanimously concur

cur together, like faithful *Stewards* of the *Household* of God to banish and drive away all strange and erroneous Doctrines contrary to God's Word.

This (if any thing can appease God's Wrath against us) will contribute most effectually, to recover to the Church that Esteem and Reverence, which she seems too much to have lost in the Hearts of the *Laitie*. There will not be much murmuring and grudging against the *Tithes* and Revenues of the Church, when they who enjoy them, labour for the Service and *Edification* of the Church, in that Place and Station to which God has called them.

For this purpose the Clergy were sanctified, and set apart from their Brethren, and a legal Maintenance appointed them; which, on this Foundation only of our faithful Service and Ministration at the Altar, God will bless, and abundantly increase, and continue to the World's end. Whereas if we despise, or neglect this, not only our *Inheritance*, but our very *Candlestick* may be taken away from us. — We have God's own Word for it in the like case with respect to *Eli* and his Sons. *I said indeed, that the House, and the House of thy Father should wait before me for ever: But now the Lord saith, it is far from me; for them that honour me, I will honour, and they that despise me, shall be lightly esteemed.*

Mr. S. concludes, *If these (viz. the present Set of Romish Priests) be Men of Craft and Design, and at the same Time of a furious and bloody Spirit, they may manage the blind Zeal of the People, to the disturbance of the Publick Peace, much more effectually than others of a more quiet Disposition, and better Principles, who enjoy the Protection of the Magistrate, would probably think it either their Duty, or Interest to do.*

So then, to make this Scheme consistent, the *Magistrate* (being sole Judge) must be supposed to have an *Infallible* Spirit, out of two Evils to distinguish which is likely to be the least. But, I say, of two Evils, neither is to be chosen. For both derive their Power and Instructions from the Church and Court of *Rome*; and that is still setting up *Imperium in Imperio*, and upholding the *Pope's* Supremacy in his Majesty's Dominions, contrary to the

of the State, the 37th Article, and 2d Canon of the Church.

And whereas Mr. S. mentions one **Francis Martin**, Native of this Kingdom, and a late noted Professor at Lovain, who has written freely against the deposing Power, proving it to be the Duty of the Romanists of both Kingdoms, to renounce this Doctrine, and swear, and pay all dutiful Allegiance to his Majesty, and Abjure the Pretender.

Serm. P. 36.

I aver, upon the Word of a Clergyman, I had Warning given me of Mr. **Francis Martin** some Time in May last, and that my Priest was to be Removed, and **He** to be settled here in his Place. I thought the Thing then impossible, and hope, I shall still find it so; beseeching Mr. S. to keep his Professor to himself, and leave me as he found me, if I cannot get rid of the Nuisance altogether. For I am persuaded, it is less hazardous to guard against an open Enemy, than a treacherous, seeming Friend.

There are but two Things, which now remain to be considered, beside such Particulars as I have touch'd upon in my Letter, viz.

Mr. S. having asserted, from very good and solid Reasons, that it seems to be incumbent on us all, those especially who are a share in the Legislature, to use all lawful Methods to secure the Government against these

Serm. P. 34.

great, and perhaps imminent Dangers, (which may arise from the Principles of the Romish Religion) concludes, The best and most effectual Method that can be made use of to this end, every one sees, would be if possible, to convert them; I do not mean barely to bring them to an outward Profession of the Protestant Religion; for such Conversions without inward Conviction, instead of being useful to the Publick, hurt it; they do not destroy their Inclination, and they give them greater Power to do Mischief. And before, in another place,

At the same time the Magistrate may and ought to take care, that proper Methods be used to Instruct and Convince them, and to lead them in a Moral and a Christian way to a Discovery and Renunciation of their Er-

Serm. P. 27.

The proper Time to speak of both these, will be when I come to consider Mr. S.'s *Vindication*, which, I must declare, is founded upon a very gross Mistake. That, because I have expressed my self against a *Toleration* of *Heresy*, I am therefore for *Persecution*; which, if the Word be intended to the highest, and most rigorous Sense it will be of *Racks, Tortures, and Death*, (as the Practice is of the *Court of Inquisition*, erected by the Authority of the *Church of Rome*) from my very *SOUL* I detest.— If thereby, only be meant such *wholesome* and *necessary* *restraints* and *Severities*, as the *Legislature* has thought, shall hereafter think fit to appoint; I believe it to be only *sound Doctrine*, but highly expedient now, and at times, for the Preservation of the *Civil State*, as well as *Church*.

And with this Caution, I shall conclude the first Part of this Undertaking; by appealing to the World, whether it does not now appear, by the *Remarks* I have made upon Mr. S.'s *Sermon*, and the Evil Tendency of it, that in this Letter I dealt mildly and gently with him, and seemed rather desirous to throw a *Veil* over a Brother's Nakedness, than expose it to open View, had not he himself provoked and challenged me to this Method, by insisting upon an Argument as *Unanswerable*. Which, whether it be so or no, is humbly submitted to the *Readers* Judgment.

I am not insensible, how Invidious the Task I have undertaken may appear to some, who make a shew of great *Charity* and *Moderation*, than the rest of their Brethren.

It may perhaps in the first place be objected, — *How is this my Business* more than any others of the *Clergy*? To which I answer, that it deserves well to be considered whether it be enough for a *Pastor*, not to meddle in these things? Or whether he be not in *Conscience* bound (if he lives in an Age, or amongst a People *distracted* with Opinions about *Religion*) to declare himself *expressly*, either on one side or the other? — If they be utterly *unlawful*, and he knows them to be so; is he not *bound* in *Conscience* to *prove* those that use, or require them? Otherwise he betrays the Truth of God by his *Silence*, and suffers Men to persist in their Error, without Rebuke.

Besides, every Minister that hath received *Pastoral Charge*, hath witnessed his Allowance of all the XXXIX *Articles* of the Church; and by his *Subscription* and *Approbation*, hath in measure bound himself, *openly to Rebuke such as willingly purposely break the Traditions and Ceremonies of the Church, as Offenders against the common Order of the Church, and Wounders of the Consciences of the Brethren.* Article 34.

He then that, for any respect whatsoever, is silent in these things, wherein he is bound both in *Conscience*, and by virtue of his own *voluntary Act*, to speak freely; is neither constant to his own Hand and Tongue, nor is faithful in God's House, as was *Moses*, in discharging a good Conscience, and revealing unto his People the whole Counsel of God. To do otherwise, and be silent, where the Truth of *Christian Doctrine* is called in question, seems to be a Denial of Christ; who has declared in his Gospel, that *he that is not with him, is against him.* Wherefore every faithful Pastor must not make his own particular Profit, Pleasure, Glory, Safety, the ultimate End of his Thoughts, but in *St. Paul's Words*, not count (even) his Life dear unto himself, so he may do God and his Church any acceptable Service, either with it, or without it.

If it be objected in the second Place, that it is a most decent Thing, and of great Offence and ill Example to the Church, to see two *Clergymen* dispute about the Truth or Falseness of Christian Doctrine.

I grant, that Disputes should (if possible) be avoided; and with there had been no occasion for the present Controversy. But whatever the Fault is, it cannot justly be charged on him who labours to Confute, but must wholly be imputed to him who broaches the Erroneous Doctrine; especially in this case, where our Lord and Master has an Interest in the Debate; and we cannot for our Lives forbear engaging, because *the Love of Christ constraineth us.*

And now, if neither *Scripture*, *Reason*, nor *Authority* are sufficient to convince this Gentleman of his Mistake, and persuade him to retract his Error, as that Great Doctor *Augustin*, whom he so much condemns, was not named to do, in several cases; and by that *Christian Hu-*

militia became deservedly ^{the} greatest of all: I might venture to refer the Point in Controversy, to the Judgment of old honest *Heathens*; supposing only the Case stated thus: Whether it is more prudent and adviseable to *Repeal* Laws against **Popery**, and thereby acknowledge to the *versary*, that they were *Unjustly*, and *Uncharitably* imposed; and that all the PARLIAMENTS of ENGLAND and IRELAND, since the REFORMATION have been **Cruel** and **Bloody Persecutors**, as *as* **Saint Austin**, and the **Poor Vicar of Waas**; who thinks it his greatest honour to be ranked with such Company, and Persons of such superior *Piety* and *Judgment*; whether it be not better, and more expedient, to *Repeal* and *Support* the Laws now in being, so necessary for *Peace* and *Security* of Church and State? Which (as *shop Sanderson* observes) ‘*would effectually*

Serm. on Job
xxix. ver. 14.
Self. 24.

‘*vent the Insolency of Popish Recusants*
‘*if there were generally that Zeal, which should*
‘*be in Magistrates; and good Laws were*
‘*suffered to Languish as they do for want of Execution.*
‘*the Poet determine.*——

Vir bonus est quis?
Qui Consulta Patrum, qui Leges, Juraque Servat.

The plain meaning of which is, that even in the Judgment of the *Heathen* World; and by the very *Light* of *Nature*, he was accounted the better Man, who laboured to *support* and *maintain* the *Laws* and *Decrees* of his Country, than he who endeavoured to *subvert* or *destroy* them.

The Laws against **Popery** in this Kingdom, were intended as the greatest Security of *Church* and *State*, against restless and unwearied Attempts of our **Romish** *Adversaries*, to undermine our excellent and happy Constitution. With great Application and Difficulty, did our wise *Statesmen* and *Legislators* consult, and obtain these good and *wise* *some* *Laws*, as in their own, and the Judgment of the whole Nation, absolutely necessary at that Time, to prevent the *further Growth* of **Popery**, and all the *Evils* and *Miseries* consequent thereupon. From which, if we

er thought it a Mercy of God to be delivered, as ap-
 ers by the Forms of Prayer and Thanksgiving, enjoyned
 publick Authority, and may, I believe, be proved in many
 Pages in Mr. S.'s Writings : What must be thought
 him, who at such a critical Juncture, ventures to re-
 commend a **Toleration** of **Popery** : when his Excellency
 Lord Lieutenant in his Speech at the opening of the
 Session of Parliament, *Advises to consider of the best*
Methods for securing the Nation, from the Mischiefs which
may be reasonably apprehended from the numbers of Popish
Priests and Regulars, which daily increase. And in the
 of the same Session, presses that effectual Care may be
 en by the Vigilance of both Lords and Gentlemen,
 their several Stations, throughout the Country, that those
 have it in their Inclinations, may not be able to disturb
 publick Peace; to the Preservation of which nothing can
 tribute more, than a due and impartial Execution of the
 Laws, which under God, are the chief Security of our Consti-
 tution, in Church and State; and a strict Union amongst Pro-
 testants, who ought **At this Time**, when all Europe seems
 moved, to be particularly Active against the Designs of the
 Pretender, and his Adherents.

Yet Mr. S. in direct opposition to this, asserts, That all
 Laws of this sort, however necessary, or useful they may be
 ought to the *Weal-Publick*, are in themselves *Serm. p. 2.*
 unjust and Unreasonable; and therefore ought not
 to be **Made or Continued**. And in his *Vindication*, he
 says, Now that there is so little reason to fear, that any At-
 tempt to revive the expiring Cause of the **Pre-** *Vind. p. 88.*
 tender, can have any other effect, than to hasten
 Destruction, and the utter Ruin of all his perjured Ad-
 herents. *At this Time*, which, for what Reasons I best
 know, (he tells me) I call a critical Juncture; name but a
 Toleration of the **Papists**, and the Cry of the Danger of
 the Church again begins: Nay, some of the same Persons are
 most Active in setting it forward on this account, who in-
 viously promoted it on the other; and which is still more
 strange, in both they do what they can to serve the **Preten-**
 der. I will not say they mean it, &c.—Even that Con-
 viction from him, is kind and obliging.

It would seem therefore from the whole, that (according to Mr. S.) the only way to bring in the Pretender, to put the Laws against Popery in Execution; and the surest Method to keep him for ever out, is to **Rate Popery**. This Question among many others, shall be fully discussed in the following **REPLY** to Mr. *Vindication*.

The End of the FIRST PART.



A

R E P L Y

To the Reverend

Mr. *Synge's* Vindication

O F H I S

S E R M O N.

P A R T II.

Reverend SIR,

HAVING in the former Part of this Undertaking, further Consider'd your Sermon, and, as far as the plain meaning of the Words would allow, endeavour'd to lay open the *Evil Tendency* thereof, which might, I hoped, have been prevented by your Retraction of your Error: I proceed next to Examine your *Vindication*, with the same Freedom and Impartiality, which you have Liberty at all Times to use towards me.

But if I am mistaken in Addressing my self to you a second Time, who so freely declare, "*That you take* *Vind. p. 91.* your leave of all further Controversy with me, on this, or any other Subject: And that, *Though I should Write, and Write, and Write; yet, God be thanked, 'tis not in my power to Compel you, either to Read, or Answer my* *Vind. p. 8.* Writings: Be that as it will.

Perhaps

Perhaps a desire to search after Truth, or even Curiosity may induce some who favour your Opinion, to enquire further into this Controversy; of whom I earnestly desire, the laying aside all Prejudice, they would pray to God to enlighten their Understandings, that they may be ready to receive and embrace Truth fairly laid before them, from whatsoever Hand it comes.

I am not at all surprized at the great Contempt you are pleased every where to express of your Adversary in this Contest.

For if neither your **Text**, nor the **Day**, nor the **Examples** of religious and godly Kings in the Old Testament, nor of the first Christian Kings and Emperors, nor the **PRACTICE** of Church and State, since our Happy Reformation; nor **LITURGY**, **ARTICLES** and **CANONS**, nor the great Doctor St. **Austin**, are able to stand before you in this Argument, *How then shall I stand*

With respect to the Question in Debate, what a great Statesman said of **England*, may be no less true of the Church which has ever been invulnerable against all Darts, except such as have been taken out of her own Quiver.

But were not all those pernicious Effects I have mention'd fairly deducible from your Sermon and Vindication; were your Argument as unanswerable, as you your self fancy it, and were the Exercise of those Faculties, and great Abilities God has given you, altogether innocent; yet surely, he that should spend his Time, as you have done, in tying several perplex'd Knots, only to baffle the Industry of those that should attempt to unloose them: Would be thought by all Pious and Judicious Men, not much to have served either the Church, or his Generation.

But, "Though *there must be Heresies among us*, and therefore no help for it, neither can the Wit of Man hinder it; yet (as Bishop Sanderson observes,) "it were well if the Wit of Man did not sometimes further it." *However,*

Ser. on Rom.
xv. 5. Sect. 3.

* That it was a Vivacious Animal, which could never Die, unless kill'd it self.

“ Ingenioſi malo Publico, is none of the beſt Commendations; yet ſuch as it is, there are but too many, that deſerve it but too well; and employ their Wit, Learning, Eloquence, Power, and Parts (by the right Uſe whereof, they might do God, and his Church excellent Service) to raiſe Strifes, foment Quarrels, and blow the Coal of Contention, to make it blaze afreſh, when it lay in the Aſhes, well nigh out.”

And the ſame Author ſpeaking of ſome, “ Who abuſe their Learning to the Maintenance of **Heresy, Idolatry, Schiſm, or Novelty,**” concludes, If there be a fearful Woe due to thoſe, who uſe not their Gifts profitably; what Woes may we think ſhall overtake them, who ſo ungraciously abuſe them? Ser. on 1 Cor. xii. 7. Sect. 32.

Thus much being premixed, I proceed, Sir, to conſider and examine your Vindication.

And whereas you ſay, *It is incumbent on any one, who undertakes to write an Answer to your Sermon, to ſhew, either* Vind. P. 4.
First, That you have given a wrong State of the Controverſy; or Secondly, That you have miſre-
presented all, or any of thoſe, which you call the erroneous Opinions advanced on this Subject; or Thirdly, That which you contend
for, is not really the Truth, on the ſeveral Points propoſed, and that the Arguments by which you endeavour to prove it, do not con-
clude; or, Laſtly, That the Application you make to the parti-
cular Caſe, is ill grounded and impertinent.

In my weak Judgment, you have failed in moſt of theſe particulars: For, *First,*

You have given a wrong State of the Controverſy, by ſtating, That all who Favour not your Scheme of a **Co-**
operation of Popery, muſt, to Support their Hypotheſis, maintain Perſecution on account of Religion lawful; and to force Mens Conſciences a neceſſary Duty of Chriſtianity. I deny the Conſequence, and abhor all Perſecution in the rigorous Senſe of the Word, as heartily as I do your Scheme.

But if by Perſecution be meant the neceſſary Security of our preſent Eſtabliſhment in Religion, and to put it out of the Power of our Enemies, either *Hereticks* or *Schiſmaticks* to Perſecute us, as each in their Turn have done, and diſ-

cover

cover still an Inclination to do, that I hold to be Prudent and Justifiable, and at this Time absolutely Requisite; notwithstanding you are pleased to assert the contrary, by saying, *That it is impossible to Frame any Laws for the Public Security, without forcing Mens Consciences, and invading that Liberty, which all Persons ought to be allow'd, of following their Dictates, in order to their eternal Salvation, &c.*

On this Occasion, I cannot but observe how industrious (but unjustly, and unfairly) you labour; through your whole *Vindication*, to charge me with **Persecution**; when even from your own Account it appears, *'That though by my Exposition of the Words, Compel them to come in; 'tis plain, I think some Force may be lawfully used against those who Err in Matters of Religion; yet what kind or degree of Force may lawfully be used, I do not, think you can find, any where say.'* How then can you pronounce peremptorily, that I am for **Persecution**?

But because a little after you say, *If my Opinion were clear against the lawfulness of the utmost and greatest Severities, I ought to have said so: But instead of this, I express my self doubtfully.* I take this Opportunity to declare, That I think *Forcing Mens Consciences, and Persecution on account of Religion*, improper Terms to be used in this Controversy; because, without great Caution and Distinction, they can neither be justly applied by either of us to the particular Case in Hand, nor rightly understood and distinguished by others.

But if you will make use of such ambiguous Terms, which tend rather to Intangle than Illustrate; I must once for all tell you, That whatsoever **Force, Necessity, or Restraint** is implied in the Words of your Text, and other Parts of Scripture; or enjoyed by the Laws of the Land, not contrary to the Law of God, that, in my Opinion, is justifiable, neither more nor less.

Therefore I presume to conclude, That you have given a wrong State of the Controversy between us, and that the Question, according to the genuine Import of the Text you made choice of, ought to be stated thus; Whether such as are out of the Peal of the true Catholick Church, may

not be necessitated by moderate and wholesome Restraints to come in, that they may be saved? or, Whether it were not better, and more expedient, to Indulge and Tolerate them in their erroneous and damnable Practices?

The former, I confess, is my Opinion; the latter, I think, yours; upon the Determination of which, depends the whole Controversy.

As to the Second, though perhaps you may not have misrepresented all, or any of those, which you call the erroneous Opinions advanced on this Subject; yet you have so perverted your Argument, by joyning those Things which ought to be divided, and dividing those Things which ought to be joyned: That it is extremely difficult for an unwary Reader to distinguish between them.

Then, as for the Reasons of them, I cannot but think that you either mistake, or misrepresent them; particularly where you say, *There must of necessity be some Legislative, or Judicial Authority, wherever there is a Power of Coercion; and consequently, if there be either originally in the Church, or in the Magistrate following their Instructions, a Power to punish any for Errors in Faith, there must be a Power to determine Authoritatively in Matters of Faith, and the Scheme is Nonsense without it. This Hypothesis therefore falls in directly with the Romish, only with this difference, that they maintaining an Infallible Spirit in the Church, are really the less absurd of the two, &c.*

Serm. p. 11.

In this, Sir, you will give me leave to think, that you have misrepresented the Matter: For our Church, without the Opinion of Infallibility, has as great Authority, as the Church of Rome can justly pretend to; unless you imagine that the best way of maintaining one Error, is by advancing another.

As to the Third, that which you contend for, is not really the Truth on the several Points proposed; for where Mr. *Hobbes* asserts a Liberty of Opinion, but insists that the outward Professions and Actions are the Magistrates due, these he may, and ought to restrain, and those who will not obey him, he may punish, as he does other Offenders against the Commands of their lawful Superiors; you the contrary assert, *That such an Opinion is absurd, be-*

cause Professions, and Actions, the Opinions being supposed
Serm. p. 22. *are commonly necessary, and Mens Duty.* This
 utterly deny; neither do the Arguments,
 which you endeavour to prove the contrary, conclude.

In this Particular, I am so happy to find not only
 Authority of God's Word, and the constant Doctrine
 Practice of this National Church; but likewise many
 excellent *Canon* and *Statute* Laws, and which is yet more strange
 even the Law of Nature and Nations against you; you
 must then either confess, that your Opinion is singular,
 ill-grounded, or try to confirm it by as good Authority,
 you can.

You might, if you pleased, have kept it to your self
 no one either would, or could have *compell'd* you to Renounce
 it: But since you have Published it to the World, and
 thereby given great occasion of Scandal to the Church
 your Brethren; you are obliged in Conscience, as you
 entrusted with the Care of Souls, either to Justify, or Re-
 tract it.

As to the Fourth, with the same freedom I scruple
 to affirm, That the Application you make to the particu-
 lar Case, is ill-grounded, and impertinent.

For if what you say be true, That *the best and most effec-*
Etual Method to secure the Government against the great and
Serm. p. 34. *haps imminent Dangers, which may arise from*
 the Principles of the **Romish** Religion, *will*
be if possible to Convert the Papists. And again, *The Magistrate*
may, and ought to take Care, that proper Methods be used
to instruct, and convince the Papists, and
Serm. p. 27. *lead them in a Moral and a Christian Way, to a*

Discovery, and a Renunciation of their Errors. And the Ap-
 plication you make to the particular Case, by Recommending
 a **Toleration** of **Papery**, be not ill-grounded, and
 impertinent to attain the End of securing the Government
 by the Conversion of the **Papists**, I am willing to for-
 feit all pretence to common Sense, unless you can prove
 that **Romish** Priests, Licensed by Authority, are the best
 and most proper Instruments to Instruct, Convince, and Con-
 vert the **Papists**; and that they will lead them in a Moral
 and a Christian Way, to a Discovery, and a Renun-

tion of their Errors, and not rather labour more effectually to Confirm and Establish them.

By this you may perceive, that there is not so very much Matter of Weight and Moment, in those four Points you suppose to be consider'd by any one, who undertakes to write an Answer to your *Sermon*.

You seem next to be mighty Angry at my calling you, *a Divine much inferior to St. Austin* *Let. p. 11.*
Judgment and Years.

Had I presumed to exalt my poor Judgment above yours, the Judgment of any other Divine of this Church, now living; I might perhaps, in your Opinion at least, be thought to have given some occasion of Offence: But if you will vouchsafe to Strike even to St. Austin, whose Works are for so many Ages, deservedly gained the Approbation of the learned World; be as happy in your own Conscience as you please: Whilst I, on the contrary, think it the greatest Honour you can do me, to place me, in the very best degree of Esteem and Consideration, with so great a Father, and Pillar of the Church; so often *Vind. p. 20.*
 blessed with Success by our first Reformers, in their Controversies with the *Papists*.

And whenever any Convocation of England or Ireland, takes up St. Austin's Works to be *Burnt*, at your Instance, am humbly content that all which I have said upon this Subject, should contribute to *Light the Faggot*.

The next Thing which seems to surprise you, is a Proposition which, you say, I, or my honest Neighbour, have advanced, That if our *Papish* *Vin. p. 8.*

Antiquaries had not been constrained by Penal Laws, our Churches had perhaps been filled only with Hypocrites, and occasional Conformists; concerning which you *Let. p. 5.*

remark, That it has been said, and you think *Let. p. 5.*
 a good Reason, That Penal Laws may make Men Hypocrites, and Occasional Conformists; but you never yet heard that they have prevented those Evils.

To which my honest Neighbour replies, by desiring you to remember the Definition you give of a *Toleration*, by which, you say, you mean *a Liberty to worship* *Serm. p. 21.*
according to Mens Consciences, without any

*Encouragement from the Civil Government on the one hand,
Fear of Infliction of Punishment on the other.*

And alio to consider, whether if *Papery* had been Tol-
erated from the beginning of the Reformation to this Day
as by your Principles it ought to have been; the ambitious
desire of Places and Preferments might not have tempted
many Persons, contrary to their secret Inclinations, to be-
disssembled an outward Conformity; who would have ap-
statized, and fallen away in Times of Difficulty and Trial,
notoriously happen'd in Queen *Mary's* Reign? These,
supposes, he might venture to call *Hypocrites*, and Occa-
sional Conformists. Whereas all being at that Time strictly
enjoined under severe Penalties to Uniformity in public
Worship; the Descendants from such Persons, he thanks
God, are become true Protestants, and sincere Members
of the Established Church.

He desires you also, as an Instance in point, to declare
whether you do not believe, that some even of the *Pro-
fessant Dissenters*, who are now *Tolerated* by Law, do
thus qualify themselves, by receiving the Sacramental
having a License from their Teachers so to do; who
in their Hearts closely retain, and cherish their old Op-
inions; and are not the more reconciled to the Communion
of the Established Church, by such outward Profession,
Occasional Conformity?

You are pleased to say, That *you have so good an Opin-
ion of the Cause of the Reformation, as to think it would have
prevailed without any Penal Laws at all.* I own my self of a
different Opinion, but shall refer the Enquiry to its proper
place.

The next thing you mention worth taking Notice of
is, *Vind. p. 9.* That, *I labour to prove that you have mis-
taken your Text; upon which you tell me, that I have
much mistaken your Design in the choice of it.* For, as
I take it, I imagine that you think the Text, according to
the Exposition, contains a positive Argument in favour of Tolera-
tion. And that this occasion'd your chusing it.

I have perused the Pages to which you refer, and
still of the same Opinion I was before, *Let. p. 29. 33.* you have mistaken your Text, though not

Sense you mention. I am surpris'd that you should
 draw any such Inference from my Words.

The Mistake I still charge you with is, that instead of
 supporting the Doctrine, which the natural Import of the
 Words would seem to bear; you contriv'd rather to raise
 objections against it, and seem'd fonder of disputing and
 arguing, in order to weaken your Text, than of establishing
 and confirming it.

But if, as you say, you knew this Passage, to be the only
 in the New Testament, from which it was possible with the
 colour, to argue in favour of Force in Matters of Reli-
 gion; Must you not to all unprejudiced Persons, seem either
 to have strangely mistaken or neglected your Text? Or how
 could you possibly, from such a Text, on such a Day,
 with any Consistency to your Character and Judgment,
 venture to recommend a Toleration of Popery?

The Word in the Original, turn and wrest is at you
 ease, will never bear to your Design; and the English
 version as little. The former is only clear to Men of
 Learning, and Criticks in the Greek Language; the latter, is
 obvious to the meanest Capacity.

But if you, and other Divines of our Church, presume
 in publick Discourses to censure and condemn that Transla-
 tion, which is established by Authority; how shall the Com-
 mon People be able to guard against such Insinuations, as are
 daily suggested by *Ramish Emissaries*, that the Scripture
 of itself is dark and obscure, and therefore there is a ne-
 cessity of an Infallible Guide, and Interpreter?

It is our blessed Saviour's Rule, that he that is without
 fault should cast the first Stone; but if the Translation be
 faulty, in your Judgment, as to the Text in debate, I be-
 lieve, the more you consider it, you will find it still harder
 to mend it. And if St. Austin for one single supposed Er-
 ror in Doctrine, must, by so great a Censor as you, be con-
 demn'd; take care, Sir, that if St. Austin be avenged seven-
 fold, you, and your Doctrine deserve not much rather to be
 avenged seventy times seven-fold. You next tell me, you
 thought you could not choose a fitter Text, for a Discourse on
 this Subject, because in writing on it, it was ne-
 cessary for you to clear up the Difficulties founded

vid. p. 10.

upon

upon a mistaken Interpretation of it : And accordingly I might if I would, have observed, that you do not deduce your Doctrine from the Text, nor take notice of it, till it comes in, its proper place, among the Objections to your Doctrine.

All this I have observed before, and therefore think you must either have a very despicable Opinion of the Judgment of all other Divines ; or by saying thus, condemn your self, and give up the Point for which I contend : You own, you do not deduce your Doctrine from the Text ; you are in the right of that, for the Text would not bear it. Any other Text in the Bible would have served as well on that Occasion.

But if the Doctrine be not, by your own Confession, deducible from the Text, your Discourse cannot so properly be called a SERMON, as an ESSAY. And it is more wonderful, that you should bring a Text out of the Gospel, not to confirm and establish the Doctrine you advance, but as an Objection against it. Whether this be preaching Christ, or your self, let the World judge?

But you proceed, Perhaps I may tell you, you don't consider your Sermons right, and that you ought to find. p. 83. ways to say, In these Words are contained, &c. which you are not much concerned about.

This, if your single Authority were of any weight, might perhaps pass for a Censure upon the dull and insipid way taken by the rest of your Brethren, who generally think their Duty to adhere closely to their Text.

But if either you, or any other should pretend to advance any thing from the Pulpit, which is not fairly deducible from the Text, or some other Passage of Scripture ; I do not think it deserves the hearing of any sober Christian who repairs to Church, not to be amused and entertained with the enticing Words of Man's Wisdom ; but to be edified in the Truth, and Wisdom of the Gospel.

I say to you, and all such, with *Stress*, *Fruantur suo Ingenio, mihi videntur optimi Conciōrātōres, qui sunt optimi Scripturæ interpretes*, i. e. Do you, and others, please yourselves with an empty Ostentation of your own Parts and Reasoning ; they are, after all, the best Preachers, who are the best Expounders of Scripture.

You next tell me, the Question is, *Whether the Word Compel* signifies the using any external, or corporal Force, moderate, or immoderate, or as you explain it, *Serm. Page 19. strong and vehement Perswasions, and other Endeavours which operating in a moral Way, might incline Men, otherwise languid and indifferent, to come into the Marriage-Supper.*

You say, *I think the former*; but if I may be allowed to speak for my self, I deny this to be a fair State of the Case; I make a great difference between **Force**, and **Restraint**; and you, your self confess, *what kind or degree of Force may be lawfully used, I do not, that you can find, any where say.*

And a little after, as you quote my Words, [*Letter, p. 10.*] my Sense of the Import of your Text is, *That tho' by compelling, we shall not understand with the Romish Church, the most and greatest Severities, yet certainly moderate and whole-some Restraints are necessary and justifiable.* That, Sir, is still my Opinion, with this Caution, that those Restraints be always limited according to Law.

Your next urprise is, that I should say, *If by compelling we meant no more than a fourth, and further Invitation to Persons of the same Profession, it would be a manifest Tautology in Speech,* This you call, *admirable Reasoning.*

But where are these four Invitations? You say, *all can see but three.* For, say you, *many are bidden to Supper, and the Servant was sent at Supper-time to bid them come, for all Things are now ready. Do I think these be two several Invitations?*

I confess, I think them as different, as the Preparatory exhortation, a Week before the Communion, and the Exhortation at the Communion Service. If any Man of common Understanding will say these two are the same, or that this is not a proper Allusion; I give up the Point, as to this particular.

Well! But how does it appear, say you, *that any two Invitations were made to Persons of the same Profession?*

If you will only give your self the Trouble to consult, *Mat. xiv. 16, 17.* where it is said, *A certain Man made a Supper, and bade many; and sent his Servant at Supper-time*

time to say to them that were bidden, &c. I believe will have no doubt that two Invitations at least, were to Persons of the same Profession. Nay, I will go yetther to assert, That the third Invitation also was made to Persons of the same Profession, viz. the Jews; though must confess, differently circumstanced. For whereas the two former Invitations, *many Great, many Noble, many Mighty were called*: The third seems a particular Invitation to the Poor, and the Maimed, the Halt, and the Blind; being more humble, and vile in their own Eyes, generally paid a more ready and chearful Obedience.

But, *there being yet room*; the fourth Message was to the Gentiles of that, and Hereticks of future Ages; who the Lord order'd his Servant, viz. the Apostles, and Ministers of Christ, to Compel, or Necessitate to come in; by Power of Miracles, in the first and early Ages of Church; and afterwards, when Empires and Kingdoms became Christian, by the Power and Authority of Civil Magistrates.

From which short and plain Account, I hope it evidently appear to you, and others, That *Kind. p. 11.* not mistaken in my Critique on the Parable, is my Argument from Tautology, so much gone as you imagine; neither is there such an Inconsistency, as you labour to set forth in the next Paragraph, *from whence it follows demonstrably, according to my Principles, that the Magistrate has the sole Right of Preaching the Gospel.*

For the Apostles and Ministers of Christ, having all ecclesiastical Authority, and Jurisdiction lodged in their Hands, till Kingdoms and Empires became Christian, Miracles ceasing; that Power reverted to the Civil Magistrate, whom it was originally velted: And his Duty it is, not to Preach the Gospel, but to take Care, that it be at all Times faithfully Preach'd by others, according to Christ's Institution; and to Maintain, Protect, and Defend the true Religion and Worship. The next Thing, you say, I do,

Kind. p. 11. assign a Reason, why Commentators have generally mistaken this Point, to which all you need is, that they have not mistaken it, and therefore do not my Apology.

On the contrary, I take the freedom to affirm, that of the Commentators I have read, who Interpret the Parable as you do, by referring to the Parable in St. Matthew, seem to have thought they were not so much different Parables, as differently express'd.

And this I shall not attempt to prove by quoting a Number of Authors, which might perhaps be thought a Ostentation of my own reading; but shall rather leave you to prove, by referring you to your *Serm.* p. 19. *Vind.* p. 10. where you have twice committed the Mistake your self, by explaining your *Text* to this purpose; *strong and vehement Perswasions, and other Endeavours, all that seem to be implied, which operating in a Moral Sense, might incline Men, otherwise languid and indifferent, to enter into the Marriage-Supper.*

By which it is plain, that you thought the Parables of Luke and St. Matthew were the same; because, though the Parable in St. Matthew be of a certain King, who made a MARRIAGE for his Son, &c. yet in the whole Parable of St. Luke, there is no mention either of a King, a Marriage, or MARRIAGE-SUPPER.

Therefore you must either own, you made this Mistake your self, or were led into it, by your reading of other Authors; whom, if you are pleased to Name, you will at the same time justify your self, and save me a Trouble.

However I shall mention a few, *Tirinus, Maldonat*, Bishop of Avinion in his Paraphrase, and one whom, I am sure you have consulted, *viz.* the Continuator of *Poole's* Annotations, because I find from thence you have transcribed most of the ludicrous Expressions you make use of, to turn a serious Argument into Ridicule; though even at the hazard of blaspheming *Holy Scripture*. A Sample of which shall be submitted to publick View, in the following Paragraph;

You propose a very witty Question, no way deducible from my Letter; *Whether it be more agreeable to the scope and intent of the Parable, to admit your Interpretation, or to suppose that the Master of the Feast ordered his Servant to BEAT, and to DRAGG Persons to his SUPPER, or to use Violence to those, whom he intended to treat in a friendly and hospitable*

hospitable manner; by all which it is plain, that you, the Author from whom you transcribe, make no difference between the *Lord's Supper*, and any other *mon Feast*.

Had I ever made use of the words **BEAT**, or **DRAG** or **USE VIOLENCE**, which you are pleas'd to mark in *Italick Characters*, there might perhaps have been some pretence for representing my Sense in such a ridiculous manner; but having nowhere made use of any such Term, I must say, your Reflection (as applied to me) is *unjust* and *unjust*.

But since you mistake, or pervert the Words of *Scripture*, far be it from me, to take it ill, that you should mistake or pervert my Words. You seem to

Vind. p. 12. to be mighty angry at my telling you, *you are pleas'd confidently to assert, that the Words of the Text were never understood in this Sense, by any before St. Austin*.

This I still presume to call a *confident Assertion*; of which though you had read all the ancient Writers before *Austin*, yet you could not be certain, because it is a *negative Proposition*. And the Works of some of the ancient Fathers being lost, of others, imperfect, you cannot expect to be credited in what you advance, unless you can convince the World, that you have not only recover'd, but distinctly remember every Word, that every Father has written.

To which you Answer, that *if I have a mind to dispute what you have asserted, I must produce some Author, older than St. Austin, who expounds the Passage, as he, and I do in favour of Persecution; and challenge me to do it, if I can.*

To this I reply, that *Persecution* is a *New*, and *Odious Term* introduced into this Controversy, for which neither *Austin*, nor I have given the least Foundation, in a strict and rigorous Sense of the Word, as it is commonly understood by the Church of *Rome*. And for Proof, I refer my self to your own Account, where, you say, *St. Austin in his Writings often excepts against putting Hereticks to death*.

Vind. p. 15. But certain it is, that he was for having moderate and wholesome Restraints used against them. By which, you tell me, he means only the slight Penalties of *Banishment*.

ishment, Losses, or Sufferings, taking from them the Privilege of making Wills, of Buying and Selling, or of making Gift, or valid Conveyance of their Fortune. And these Penalties he holds to be all lawful, on account of their Errors in Religion. He calls them *Vind. p. 16.*

ed, *Temperata Severitas, et magis Mansuetudo*; and properly these are what I mean by moderate and wholesome Re-
 sents: But you call them by their proper name, Persecution, such they are, and must be, whenever they are inflicted on Persons, meerly on account of real, or supposed Errors in Religion.

Now, pray Sir, be pleas'd to consider the Opinion of most Reverend, his Grace, *EDWARD* Lord Archbishop of Tuam, on this Point; his Words are, ' If Reli-
 gious, or Seditious Principles, are manifest-
 included in any Religion, and the Profess-
 ors of such Religion, either cannot, or do
 not give sufficient Security, that such Prin-
 ciples shall never break out into Practice;
 or the Civil Legislature to make such Laws,
 may effectually restrain the Professors of
 such a Religion, from over-turning, or disturbing the le-
 gal Constitution, is not to be look'd upon as Persecution,
 but Self-preservation.

Again, ' To use unnecessary Severities against any Reli-
 gion whatever, is not agreeable to the Rules of Christia-
 nity; but until the Church of Rome shall, *Serm. p. 11.*
 in the most Authentick manner, rescind and
 disclaim these Principles, or the Popish Subjects of Pro-
 testant Governments can give some Security, which may
 be relied upon, never, upon any occasion to put them
 in practice; whatever Laws against Popery, such Go-
 vernments shall find it necessary to make for their own
 security, are by no means to be looked upon as Persecu-
 tion for Religion.

And, ' Though he charitably hopes, that there are many
 Papists, who are not apprised of the Malig-
 nity of their own Religion, and are honest-
 men, and more faithful Subjects, than the avowed Prin-
 ciples of their Church would allow them to be; yet,

Serm. p. 10.

‘ without casting any Reflection upon their Persons,
 ‘ thinks it is plain to a Demonstration, that the Principles
 ‘ of Sedition and Rebellion are manifestly included in
 ‘ Religion; nay, in the very Creed of the Church
 ‘ Rome, as it now stands.’

So far, it seems, by the Testimony of a great Prelate of the Church, the Laws against *Papery* in this Kingdom necessary, and justifiable, and therefore ought to have been made, and continued. The only difference I can perceive between St. *Austin*, and his GRACE, is, that the former holds all these Penalties to be lawful, on account of Errors in Religion; the latter, as dangerous to the Church and State. Necessary in our case, either way, where Church and State are united, and incorporated; and by the Fundamental Laws of our Constitution, must stand, and fall together.

And will you presume to call such moderate, and wholesome *Restraints*, as the Law has appointed, *Persecution*? his GRACE of *Tuam* to be ranked among the number of *Persecutors*, down from St. *Austin*, to the Vicar of *Maas*? I am pleased to find my self in so good Company.

Having thus, as far as I think proper, considered *Austin*’s Opinion, I do not yet find that great Absurdity you complain of; nor indeed, any Absurdity at all.

For having perused his Epistle to *Boniface*, from which you extract that Passage, which you produce in Point to prove it; I am perswaded, if the Context before and after be duly examined, every impartial Reader will think it contains no Absurdity, but solid and substantial Reasoning, grounded upon holy Scripture.

Because, after an account of *Sarah* and *Hagar* before-mention’d, in my Remarks upon your Sermon, Page 26. which I shall only take leave to add one Passage of *Paul*, by way of Illustration, viz. *We Brethren*, as *Paul* was, are the Children of Promise; but as *that* was born after the Flesh, persecuted him *that* was born after the Spirit, even so it is now. ‘ Deinde quæ (saith St. *Austin*) ‘ si bona et Sancti nemini faciunt persecutionem, sed tantummodò patiuntur, Cujus putant in Psalmo vocem, ubi legitur, Persequar, &c. Si ergò

rum dicere, vel agnoscere volumus, est persecutio injusta, quam faciunt impii Ecclesiæ Christi; et est justa persecutio, quam faciunt impiis Ecclesiæ Christi. Ista itaque beata est, quæ persecutionem patitur propter Justitiam, illi vero miseri, qui persecutionem patiuntur propter Injustitiam. Proinde ista persequitur diligendo, illi sæviendo. Ista ut Corrigat, illi ut Evertant. Ista ut Revocet ab errore, illi ut revocent in Errorem.

From all which it appears, that *Persecution*, in St. *Augustine's* Sense of the Word, as applied to the Church, was highly pious, and charitable; in comparison with the *Persecution* of the Wicked and Ungodly, against the Church. The former was conducted with Mildness, and Moderation, in order to Convert and Reclaim; the latter, with Rage and Fury, in order to Overthrow the Church, and Destroy the Bodies and Souls of Men.

Be pleas'd, Sir, to consider the whole Passage together, and shew, if you can, the Absurdity a little plainer than you have done.

St. *Augustin* vehemently condemns the inflicting Capital Punishments upon Hereticks, and saith, that

good Christians did agree with him in this Matter. And as to other lower Penalties and Restraints, St. *CHRYSOSTOM*,

August. contra Crescon. Grammat. l. 3. cap. 50.

though not on your Text, yet on the *Parable*

of the *Tares* and *Wheat*, speaks so very much to the same Purpose, that, I fear, he must necessarily be involved in the same Absurdity. His Words are, 'It may so happen, that many of the *Tares* may be converted, and become *Wheat*: If therefore you prevent their being so, by rooting them up, you prejudice the future *Wheat*, by taking them away, who may be chang'd and become better. *CHRIST* here does not forbid us to *Restrain* them, or *stop their Mouths*, and *hinder their boldness of Discourse*, or *dissolve their Synods and Confederacies*; but He forbids us to kill, and cut them off.' Which, I am sure, I shall never contend for.

Had St. *Chrysostom* expounded your Text after this manner, the Confidence of your Assertion would have fully appear'd. However it may perhaps be some Satisfaction to the

the World, to find another Ancient, Orthodox, and tholick Doctor of the same Opinion with St. Austin, the Vicar of *Naas*.

But I proceed now to answer your Challenge directed *Vind. p. 12.* and produce as great an Authority, as any the Fathers, and much older than St. Austin, which expounds this Passage, as He, and I do.

I mean the *Syriack* Version of the *New Testament*, which gives us the Judgment, not of any private Doctor, but the whole Church, in that first and purest Age of Christianity. Concerning the Antiquity which, we have the Testimony of those great and learned Men, *Widmanstadius*, *Tremellius*, *Trostius*, and *Gesner*, that though it was done by the Apostles themselves, yet it was done by some of the Apostolick Age, as appears by those Epistles Passages being left out, which were afterwards received when the Canon of the *New Testament* was settled by common Consent of all the Churches.

Now I appeal to any one skill'd in the *Oriental Languages*, whether the Word used by the *Syriack* Version, *Compel*, does not imply all that St. *Austin*, or I have said. And hope you will not deny this Authority to be older than St. *Austin*.

I desire not to be credited upon my bare Word, but you, or any one, in whom you can confide, consult *Cassiodorus* his *Lexicon*, and you will find the Word rendred, *Coercevit*, *Arctavit*, *Afflixit*, *Oppressit*, *Propulsavit*, *Visu fecit*, and among other Texts, the particular Text you have chosen, *Luke* xiv. 23. in the Imperative Mood.

But perhaps to little purpose do I insist upon such Authority to you, who tell me, *That to justify my Opinion I argue from Greek Lexicons, and from Texts of Scripture.*

Vind. p. 12. as to what I say of my *Lexicons*, it signifies this thing: For you don't deny that *ἀναγκάζω* in *Greek Lexicons*, and in the best *Greek Writers* too, often signifies to Force, Compel, &c. What you say is, That it signifies so to Influence in a Moral Way, by Authority, Example, Doctrine.

Which if I should, for Argument's sake, admit; have you left Authority quite out of the Case? And is not Interpretation therefore, even upon your own Principles, Absurd?

But how are you sure that the former may not be the Signification of the Word? All you have to say in your own Defence is, *That of the four Texts I quote, three directly against me: But Acts xxvi. 10, 11. you give up, tell me, that possibly Acts xxviii. 19. may be for me too.* Well then; by your own Confession, it seems two Texts on my side.

Now, as to *Galat. ii. 3.* which you place to your account, if *Dr. Hammond's* Credit may be admitted; you will find you have lost that too, as evidently, as either of the former.

His Paraphrase is, "By what I then did, they did all so fully consent to my Doctrine, (that *Gentile* Christians were not bound to the *Jewish* Observances) that as I would not yield, so they did not force *Titus* to be circumcised.

And in Note (c) to shew what he understood to be the sense of the Apostle, he says, that "St. *Paul*, who was willing to yield at some times to avoid the Scandal of the *Jews*, and therefore circumcised *Timothy*, *Acts xxi. 26.* was resolved not to yield now, because if he did, it must appear that those false Brethren, and pretended Christians, had overcome him at *Jerusalem*, and that the Church had there judged on their side against him; and so, that *Titus* had been by order of the Church, or Council of *Jerusalem*, FORCED to be circumcised.

By order of the Church FORCED, upon pain of censures, not influenced in a Moral Way, as you suggest; much less laid on the Floor, and Tied, or Beaten, or Imprisoned, or Starved, as you are pleas'd, in too vind. p. 12. a manner, to express your self. This Text therefore I reckon on my side.

And as to the next, *Galat. ii. 14.* take this Paraphrase of *Craddock*; "Whereas, before some *Jews* came from *Jerusalem*, *Peter* did hold Fellowship with the Christian *Gentiles*, and did eat freely with them; when those *Jews* were

“ were come, he separated himself, as if it were unlaw-
 “ to eat with them. By which bad Example of his, for
 “ of the other Christian *Jews* that were at *Antioch*, were
 “ drawn aside; yea, and *Barnabas* also was drawn into the
 “ same Dissimulation, carrying it so, as if Fellowship with
 “ the Christian *Gentiles* had been unlawful; though both
 “ himself and *Peter*, very well knew the contrary. Not
 “ when *Paul* saw that they walked not uprightly, according
 “ ing to the true Doctrine of the Gospel, he publickly con-
 “ postulated with *Peter*, and demanded of him, why
 “ (being a *Jew*) had cast off the Yoke of the Ceremonial
 “ Law, and used his Christian Liberty, (living after the
 “ manner of Christian *Gentiles*, when he saw occasion) and
 “ yet inforced this Yoke on the *Gentiles*,” (I suppose, unto the
 “ Pain of Church Censures) “ endeavouring thereby to induce
 “ them to think, that it was necessary now for them, unto
 “ the Gospel, to observe the Ceremonial Law.

Concerning which, Bishop *Sanderfon* thus argues, “
Serm. on Rom. “ *Peter* did not preach *Judaism*; but only
 xiv. 3. Sect. “ offending the *Jews*, forbear to eat with
 37. “ *Gentiles*. Yet St. *Paul* reproves him for
 “ to his Face, and Interprets that Fact of his, as an
 “ *etual*, and almost *compulsive Seducement*.

Another Text you furnish me with is, *Matt. xiv.*
 where 'tis said, *Jesus constrained* *ἐνάγκασεν* *his Disciples to*
into a Ship. Here you in a very facetious manner tell me
Vind. P. 13. *will not, you believe, say that Jesus Christ*
his Disciples, or pulled them by the Shoulder; but,
but, say you, he commanded them, &c.

Now, pray Sir, what Authority have you for varying
 the Translation in this manner; and after all not making
 Sense of it, when you have done? For to *pull* the Disciples
 by the Shoulder, would seem to imply, that our Saviour
 was in the Ship; whereas nothing can be more evident
 from the Story, than that he sent his Disciples by Sea be-
 fore him, whilst he himself staid behind on the Land.
 And therefore if you would have spoken properly, you
 should have said, that he *pushed* them by the Shoulder,
 ‘*pull’d* them.

But I am very sure that the concurrent Sense of better Commentators, than the Continuators of Mr. Poole, (for instance, I suppose, if from any Body, you had it) is, that our Saviour *forced*, or *thrust* his Disciples into the Ship.

And *Brugenfis*, *Erasmus*, *Beza*, *Maldonat*, from *St. Jerom*, *Chrysostom*, *Theophylact*, all agree, that it is necessary to *force* them, because they were Vid. Poli Synops. unwilling to be separated from him, but he

is desirous to have them out of the way at that Time, for the following Reasons; *First*, Lest they should giddily run with the Multitude, in their Attempt to make him a King; *Secondly*, That he might sooner dismiss the Crowd; *Thirdly*, That he might give occasion to the following Miracle, of appearing to his Disciples on the Water.

And I appeal to any Man skill'd in the *Greek Language*, whether from the import of the Adverb immediately preceding [*Εὐθέως*] there was any possibility of influencing the Disciples in such a Conjecture, by Moral Persuasion.

The Time was so short, and their Departure so necessary, that there was no room for Debate; and were the Word to be understood [Commanded] as you Interpret it; be pleased to

run to *Matt. viii. 18.* and you will find another more proper Word used upon the like occasion, *viz.* [*Εκέλευσεν*.]

From the whole, Sir, you seem to have entirely mistaken the Text, which I desire, unless you shew better Reason

Authority, may be placed to my Account.

As to your other Text, *Luke, xiv. 18. I have bought a piece of Ground, and I must needs go, and see it.* There must be understood, to make the Sense compleat, [*otherwise I shall suffer great Loss and Inconvenience.*] And that is the very Necessity I contend for, from the Words of your Text; which

in the Case of the **Papists**, may be illustrated thus, If I cannot Conform to the Establish'd Religion, both I, and my Family are like to suffer great Hardships and Difficulties: I will therefore enquire and examine, whether I can with a safe Conscience comply.

You are pleased to refer to *A Lapid* on the Text, whose words are, after the Interpretation you give them of strong and vehement Persuasions; *Et Gentes quasi Compellendæ fuerunt ad salutem, nimirum per Miracula, per Spiritum ardentem,*

*per Plagas etiam et vindictas, a Deo subinde immiffas, in of-
fione Spiritus et virtutis, 1 Cor. ii. 4. and 1 Theff. i. 5.* wh
exactly agrees with the Sense formerly given by me.

And this is further confirm'd by the Authority of *Lu-
us*, whose Words are, ' Prius misit Dominus secun-
' Prophetam Jeremiam, Piscatores, *i. e.* Apostolos, qui
' lâ vi, aut Coactione adhibitâ, quasi Retibus Pisces, c
' rent homines, Sermone suæ prædicationis; postea
' misit Venatores, *i. e.* Principes Christianos ac Religio
' qui etiam Legibus constitutis, ac pænis decretis com
' lerent infideles, velut Feras Sylvestres, venabilis suis,
' Armis potestatis suæ, intrare in Ecclesiam. Nec pro
' hoc Cogitur voluntas, cûm Fides sit voluntatis; sed
' nis & minis hoc agitur, ut homo ex nolente fiat Vo
' dum vexatio dat intellectum.

With which the Assembly of Divines Annotations
to agree, whose Words are, ' Certainly the Civil Magist
' beareth not the Sword in vain; therefore ought he
' revenge all Wickedness, especially that wherein God's
' nour and Truth are interested And it is by propos
' considerable, if he that Murdereth the Body, may no
' spared, *Numb. xxxv. 31.* Much less may he who Mur
' eth Bodies and Souls to Eternity, by making his P
' lytes Children of Hell, *Matt. xxiii. 15.*

Thus, Sir, I have laid before you, a short Specime
the disagreeableness of your Doctrine to that of the
blish'd Church: Far be it from me to turn it to your
credit, that even *Jesuits*, and *Dissenters* (when they
Authority on their side) are against you.

As for *Rom. xiii. 5.* a Chapter with which you are
I am well acquainted; I promise you shall hear of
another place, where I hope to convince the World
makes nothing for your purpose.

I hasten now to the Quotation out of Doctor *Ham-
mond* about which you, and some of your Friends
Vind. p. 14. have made a great deal of Noise, without
least Reason imaginable.

You may depend upon it, that I made use of Dr
Hammond's Name, for no other purpose, than to shew
the Heathen Idolaters were intended in that place. E
the

ought he favour'd my Interpretation, I should have introduced so great an Authority in it's proper Place. *Letter p.* where I propos'd to consider the Opinion of some who have taken the Text in a different Sense from that, in which it was expounded it.

But after all, what is my Offence, with respect either to Doctor *Hammond* or you, unless it be that I used the vulgar Translation, *compel* or *constrain*, instead of his Paraphrase, *unfortunately wood*? Which however the Doctor thought too hastily to insert in this Place, perhaps upon the credit of *Grotius*, or out of the common Mistake mention'd in my Letter, that the two Parables of St. *Matthew* and St. *Luke* were the same. Yet that this was not Doctor *Hammond*'s constant Opinion of the same Word, will appear pretty plain to any one who will be at the pains to consult him on *Acts* xxvi. 11. and one Text more, 1 *Pet.* v. which it seems you have not hit upon.

Where, though the great Doctor (according to my weak judgment) seems to mistake the Object of *Force*, contrary to the Sense of most other Commentators; yet a FORCE, or CONSTRAINT, must necessarily be understood in opposition to a WILLING MIND.

The Words I insist upon are in Greek, *μη ἀναγκασῶς ἀλλ' ὡς θέλει*, i. e. *Feed the Flock of God which is among you, taking oversight thereof, not by constraint, but willingly.* Upon which the Doctor Paraphrases, 'Take care of your several Churches, and govern them not as secular Rulers by Force.' Others, I think, more justly, 'Not doing it by Constraint like Mercenaries.' The former making the *Flock* the object of *Force*; the latter, the *Pastors*. Let the Construction be taken either way, it answers the purpose I intended, of a direct Opposition, between *Constraint* and a *willing Mind*.

You say, *the Words of your Text, are a part of a Parable, and relate only to a Circumstance of it; for which* *Vind. p. 20.* *it is scarce allowable at all to argue from* *son 'tis scarce allowable at all to argue from* *son*, &c. By which it is plain, that, even in your own Opinion, they make against you; otherwise there were no need of this Evasion.

But as a full Answer to this Objection, I desire you may consider, *First*, The propheticall Reason of our Saviour speaking to the Multitude in Parables, *That seeing they might see, and not perceive; and hearing they might hear, and not understand.* Secondly, How he, who disclaimed a Temporal Sovereignty, and appear'd only in the Condition of a Subject, could deliver Truths, of so great importance, otherwise than in Parables? Which (though plain enough, as they appear to us at present) yet were not then generally understood even by some of his own Disciples, to whom he used to expound them afterwards in private.

Your Third Reason, that to expound the Text as *Austin* does, is to make it contradict other Passages of *Holy Scripture*, being most material, I enquired into most particularly; and do not find you have said one Word to that purpose in your Vindication, which I humbly submit to the learned World.

But admit the Case were, as you suggest, that the Word *persecution* signified in some Places only strong and vehement Persuasions and Endeavours operating in a Moral Way: It will therefore follow, in order to avoid the Extreme of Intolerance, that *Idolatry*, or any other *Heresy*, ought to be Tolerated by any Christian Prince professing the True Religion, as the best and most effectual way to reclaim them from their Errors?

Yet that is your Consequence, of which the Poet observes;

In vitium ducit Culpæ fuga, si Caret arte.

Or is not the Doctrine I advance rather true, *viz.* that moderate and wholesome Restraints of such Persons are necessary and justifiable? According to the same Poet,

Virtus est Medium Vitiorum, et utrinque Reductum.

I beseech you, Sir, consider this seriously, and I trust God, you will yet return to the Orthodox Opinion; I allow that the *inward Conscience* of Man cannot be FORCED, but still his outward Professions and

may and ought to be *Refrained* to Uniformity in the true Religion and Worship.

We may perhaps have the *Infidel* and *Heretick* even in the very Bosom of our Church; but if they publish not their accursed Tenets, to the Offence and Scandal of the Church, or the Disturbance of the Civil State. We must deal with them, as with other Evils; and pray that God would convert them, and bring them to a saving Knowledge of the Truth.

And surely to every considering Man (who believes the establish'd Religion to be true, and has a regard to the Welfare of the Souls of his Brethren) it will appear, that they are in a much more likely and rational Method of Grace and Salvation, whilst they duly attend the Ordinances of God; than if they were Indulged or Tolerated in the Profession and Practice of their erroneous Opinions, which may not only bring upon themselves *swift Destruction*, but involve others also who may be influenced by their Example, in the same *Damnation*.

I hope, Sir, there is no need to prove to you, that the establish'd Religion of this Nation, is the only True Religion; and that all other Sects which refuse to joyn in Communion with us, must be either *Heretical* or *Schismatical*.

Which way can you justify our Separation from the Church of *Rome*, but that she enjoyns such Things to be believed, and practised which are expressly contrary to the Word of God, and cannot be believed and practised without hazard of Salvation?

Which way can you be able to convince the Gain-sayers, and restore such as Dissent from us to the Unity of the Church, but by maintaining and proving, that there is nothing required by our Constitution, as necessary to be believed and practised, but what is certainly grounded upon the infallible Truth of *Holy Scripture*, and may be safely embraced without hazard of *Damnation*?

Will you then become the unhappy Instrument of perverting our Governors to level the Fences and Inclosures of the Church, and lay all Things again in Common; by asserting, that the Legislature may and ought to *Tolerate* all Professions, and Practices which are not dangerous and detrimental

trimental to the Civil State; so endeavouring to make the lawful, which was not lawful before, contrary to the Judgment of the Church? God forbid!

Were it an open Enemy that had done this, I could perhaps have born it, with more Temper and Patience: But as you profess your self a Minister of Christ, and consequently, ought to be a True Son of the Church; I yet hope and pray, that God may give you Grace to retract your Error, so destructive even of the Peace and Security of the State, so pernicious to the Souls of Men; and which must in the end, inevitably expose our sacred and venerable Mother to the Scorn and Contempt of the Adversary.

I beseech you, dear Sir, for the Mercy of Jesus Christ, consider calmly these Words of our blessed Saviour, *that is not with me, is against me; and he that gathereth not with me, i. e. the straying Sheep* into the True Fold, *scattereth abroad, i. e. leaves them* liberty to rove and wander where they please; perhaps the Synagogue of **Satan**, that great Adversary, *whom like a roaring Lion, goes about continually seeking whom he may devour.*

Be pleas'd to consider likewise what Christ says to the Angel of the Church in *Pergamus*, *Revel. ii. 14, 15*, together with Dr. *Hammond's* Paraphrase; and unto the Angel of the Church in *Thyatira*, with the Annotations which are too tedious to Transcribe: And I perswade myself, you will be of Opinion, that no **Heresy**, particularly so gross as the **Romish Idolatry**, ought to be Tolerated in the Christian Church.

The express words, *Revel. ii. 20. are, Because thou sufferest* (which in the Original seems to signify, *Permit, or tolerate*) *that Woman Jezebel to Teach, and to Seduce my Servants* &c. From which it seems to follow, that no Teachers of *Heresy*, or Seducers to *Idolatrous Practices*, ought to be Suffer'd, or Tolerated in the Church of CHRIST, such as have Power and Authority to prohibit, and punish them. And I challenge you to prove the contrary from this Text.

Give me leave, Sir, to enlarge a little upon this Point of great Importance; Every King is God's Substitute, and Vice-gerent upon Earth, and is in the first place strictly bound to observe and fulfil whatsoever God has commanded in his Word.

Now, besides the moral Obligation of the Second Commandment, not to worship any Idol, or make any Image or Likeness whatsoever of the Supreme Being: Let us consider how *Moses* enforces the Observation of this Law, *If thy Brother, the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy Bosom, or thy Friend which is as thine own Soul, entice thee secretly, saying, Let us go, and serve other Gods: Thou shalt not consent unto him, nor hearken unto him; neither shall thine Eye pity him, neither shalt thou spare, neither shalt thou conceal him. But thou shalt surely kill him, thine Hand shall be first upon him, to bring him to Death, and afterwards the Hand of all the People.* Deut. xiii. 6.

From whence, I think, it is at least plain, that whatever Mildness the Legislature may think fit to use, in order to reclaim the ignorant and seduced Multitude; yet no false Teacher, or Seducer, who shall presume to entice them to Idolatry, how secretly soever, ought to be Concealed, Permitted, or Tolerated: But on the contrary, diligently enquired after, and Punished, according to the Discretion of the Magistrate, in Obedience to the Divine Commandment.

For Idolatry is High-Treason against the Honour and Majesty of Almighty God: As therefore every earthly Prince thinks it proper to enquire into, and punish such as declare themselves Rebels and Traytors to his Crown and Dignity; so is it no less his Duty to guard against, Restrain, and Punish such as avow themselves, by Idolatrous Practices, Rebels and Traytors to Almighty God, from whom he derives his Authority and Jurisdiction; and by whose infinite Power and Wisdom, he must expect to be supported in Peace, and Tranquillity upon his Throne.

The Jewish History abounds with Instances of this sort, and our own Annals can inform us, that no Prince ever reigned so long, peaceably, and prosperously, as Queen *Elizabeth*, who strictly adhered to the Reformation; and in
spight

spight of all the secret Enemies within her own Dominions, and the numerous Enemies round about her, enjoyed and required Uniformity in Publick Worship.

She depended upon God alone for Protection, in the Exercise of that True Religion, which she resolved at all Hazards to maintain, and defend, without any regard to human Policy; and GOD remarkably bless'd her, and made her Reign prosperous, above all that went before her.

The contrary Practice is too like the wicked Policy of *Jeroboam* the Son of *Nebat*, who said in his Heart, *Now shall the Kingdom return to the House of David; If this People go up to sacrifice in the House of the Lord at Jerusalem, then shall the Heart of this People turn again unto their Lord, even unto Rehoboam, and they shall kill me. Whereupon the King took Counsel, and made two Calves of Gold, and said unto them, It is too much for you, to go up to Jerusalem, behold thy Gods, O Israel, which brought thee up out of the Land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this Thing became a Sin. And instead of securing the Kingdom, it proved the Destruction of him, and his House; with the constant and inseparable Accession to his Character, *Jeroboam the Son of Nebat, who made Israel to Sin.**

¹ Kings
xii. 26.

But further, the Necessity required in the Text, is no Violation of Mens Consciences, as you have objected; whatsoever is commanded by those whom God hath set over us, either in Church, Common-Wealth, or Family, which is not evidently contrary to God's Word, ought to be by us received and obeyed, no otherwise, than as if God himself had commanded it.

Because God hath commanded us, to obey the *Higher Powers*, and to *submit our selves to their Ordinances*. Say we be not well done of those who Command, what is that to us? Let them look to that, whom it concerns. In the mean while, let us do our Part faithfully, and trouble ourselves no further: For it is a certain Rule, that God's Viceroyals must be heard, and obeyed in all Things that are not manifestly contrary to the revealed Will of God.

But some will say perhaps, the Thing required is against my Conscience, and I may not go against my Conscience for any Man's Pleasure.

Let the World judge what Perverseness this is, when the blessed Apostle commands us to obey for Conscience's sake, *Rom. xiii. 5.* that we should disobey, and that for Conscience's sake too. The Apostle charges us, upon a Principle of Conscience to be subject, and we pretend Conscience, to free us from that Subjection.

But it is no wrong to the Liberty of a Christian Man's Conscience, to bind him to outward Observance for Order's sake; and to impose upon him a Necessity of Obedience. For to make all *Restraint* of the outward Man, in matters indifferent, an Impeachment of Christian Liberty; that were it else, but to bring Anabaptism, and Anarchy into the Church, and to overthrow all Bond of Subjection, and Obedience to lawful Authority?

As for the Prejudice which seems hereby to be given to Christian Liberty; it is so slender a Conceit, that it tends to discover in the Objectors, desire not so much of Satisfaction, as of Cavil. Our Church has sufficiently declared for herself, that she has no other purpose, than to reduce all Children to an orderly Uniformity in the outward Worship of God.

And howsoever every particular Constitution be arbitrary, and alterable; yet that there should be some Constitution concerning the regular and orderly Performance of Divine Offices, is necessary for Decency's sake. Because otherwise every Parish, nay, every Man would have his own Fashion by himself, as his humour led him: Of which, that would be the Issue, but infinite Distraction, and disorderly Confusion in the Church?

If the Conscience doubts only, and is uncertain which way to take, not being fully, and absolutely determined in either; in such a case, where things hang thus even, if the Weight of Authority will not cast the Scale either way, we may well suppose, that either *Authority* is made very light, or that there is a great Fault in the *Beam*.

Nay, if the Conscience has already passed a Judgment upon a thing, and condemn'd it as simply unlawful; though in that case it be true, that a Man ought not by any means to do that thing, yet not at the Command of any Magistrate;

See Sander-
son's Sermon,
Rom. xiv. 23.
Self. 29.

no, nor although his Conscience has pronounced a wrong Sentence, and erred in that Judgment: Yet let him know thus much withal, that he sins too, in disobeying the Magistrate; from which Sin, the following of the Judgment of his own Conscience, cannot acquit him.

And this is that fearful Perplexity, whereinto many Men cast themselves, by his own Error and Obstinacy; that he can neither go with his Conscience, nor against it, but he shall sin. And who can help it, if a Man will not cherish an Error, and persist in it?

But if the Conscience be only doubtful, whether a thing be lawful, or no; but has not as yet pass'd a peremptory Judgment against it, (yea, although it rather inclines to think it unlawful) in that case, if the Magistrate shall command it to be done, the Subject with a good Conscience may do it, nay, he cannot with a good Conscience refuse to do it, though it be with a doubting Conscience.

For let every Man judge, since he cannot but doubt in such cases, whether it be not safer of the two, to obey doubtfully, than to disobey doubtfully. It is St. Gregory's Rule, where there is a Certainty, and an Uncertainty; to let the Uncertainty go, and hold to that which is Certain. Now the general is certain, that thou art to obey the Magistrate in all things not contrary to the Will of God; *Self. 30.* but the particular is uncertain, whether the thing commanded by the Magistrate, be contrary to the Will of God; deal safely therefore, hold thee to that which is certain, and obey.

I beseech you, Sir, give your self the Trouble to compare your celebrated Argument by these Rules; and then declare, whether you think every Papist has so fully and freely examined into the Truth of our Religion, as to be determined in Conscience against it; so that he may not and cannot, conform without Sin.

And also, whether, though a Man's Judgment be right or erroneous, it must be his ultimate Rule and Guide, in all Matters that relate to the Will of God, and eternal Salvation.

And lastly, whether this be not too great a Latitude for any Christian Divine to preach to the People, too prone to mistake

mistake, and deceive themselves in Matters of such high importance, and too apt to *make use of their Liberty, for a Cloak of Maliciousness*. But, if the Obligation of Laws must yield to that of a weak and tender Conscience; how apprehensibly is every Man that has a mind to disobey, armed against all the Commands of his Superiors? No Authority shall be able to govern him, further than he pleases; and if he dislikes the Law, he is sufficiently excused from all Obligations to Obedience.

And if this be admitted for a sufficient Excuse to disobey, 'tis an effectual Dissolution of the Force of all Laws; and makes them obligatory, then only, when every Man pleases. And he that will, may obey; and he that will not may let it alone.

Now, is not this extremely wise, and becoming the Grandeur of Authority in its Laws, to comply with the apprehensions of every honest and illiterate Peasant; who, if he be not satisfied in their Determinations, may cancel their Obligation as to himself; and if they offer to force his honest Man to Submission, though even in an outward show of Conformity, then they invade the sacred and inalienable Liberty of Conscience.

And after all, what is Conscience, but the Reflection and Determination of the Mind, as it is employed about Good or Evil, and capable of being guided and governed, in reference to its Moral Actions? I say, of being *Guided and Governed*; because, though it is its own Judge, yet it is not its own Rule; but all the Measures whereby it is conducted, are derived from other Principles, *viz.* Divine and Human Laws.

And therefore Men consider not what they would have their general Demands of Liberty of Conscience; because Conscience is an indefinite Principle, and undetermined to Good or Evil; and becomes so respectively, according to its agreement, or disagreement with its Rule.

So that it is no competent Justification of any Action, to plead, that it agrees with the Perswasions of my Conscience, unless I can first prove that the Perswasions of my Conscience agree with the Rules of my Duty. Therefore Conscience alone is no sufficient Warrant of its lawfulness;

because a Man may act according to his Conscience, yet do very ill by acting contrary to his Rule.

And consequently to plead in any case Restraints of Conscience, without producing some particular Law, is in effect to plead nothing at all, or at best, nothing but Humour and Peevishness.

For by what Name soever Men may call it, 'tis nothing else, when it is not guided and govern'd by some Law other.

And further, if it so happens, that Conscience is abused by false and evil Perswasions, then it unavoidably leads in all manner of Villany; and there is nothing so mischievous or exorbitant to which an erroneous Conscience may betray us. From whence I infer, that though Conscience cannot be *Forced*, yet as well in Religious, as other Matters, it may, and ought to be *Restrained*.

And it is not only the Duty of all Kings and Governors thus to *Restrain* their Subjects from Evil-doing, whether against GOD, or the State; but an Act also of the greatest Kindness, Compassion, and Charity to the Souls of Men to prevent their being seduced by false Doctrine, and false Teachers, into damnable *Errors* and *Heresies*; which being highly offensive to the sacred Majesty of God, may not only bring down Judgments upon the State, but expose such as adhere to them, to everlasting Damnation.

He that denies this, must either assert, that God's restraining Grace, is not an Act of the greatest Mercy to Mankind, who would otherwise rush every Day and Hour into many more Excesses and Irregularities, than they are now guilty of; or that Princes, who are God's Vice-gerents, ought not to follow the Example, which the Great KING of Kings has set them, by being *Merciful*, as their Father which is in Heaven, is *Merciful*.

What else means God's Speech to *Abimelech* in a Dream when he had taken *Sarah*, *Abraham's* Wife (thinking her to be his Sister, as *Abraham* had falsely told him) in the great Integrity of Heart, as any Man who embraces a true Religion, can possibly pretend to. Yet God says, *I withheld thee from sinning against me, therefore I did not suffer thee to touch her.*

Gen. xx. 6.

I withheld thee from sinning against me, therefore I did not suffer thee to touch her.

The reason of God's extraordinary Favour and Friendship to *Abraham*, as God himself assigns it, *Gen. xviii. 19.* Every material to the Point in hand, and deserves well to be consider'd : *For I know him, that he will command his children, and his Household after him, and they shall keep the way of the Lord.* A memorable Instance of which we have, *Gen. xvii. 23.* where no sooner had God established the Covenant of Circumcision, than *Abraham took Ishmael his son, and all that were born in his House, and all that were brought with his Money, every Male among the Men of Abraham's House, and circumcised the Flesh of their Fore-skin, in the self same day as God had said unto him.*

Now I would fain be resolved, whether it can possibly be conceived, that *Abraham* in such a sudden Emergency, dur'd to convince his whole Household by moral Persuasion only ; or did not withal make use of his Authority, to fulfil the Commandment of God, without the least Hesitation or Delay ; that He, and his Family might perform their part of the Covenant, God had condescended to make with him ? For neglect of which, even in *Moses* the chosen Servant of God, we read, that *the Lord* *Exod. iv. 24.* *Exod. iv. 24.* *sought to slay him by the Way in the Inn, and sought to destroy him, had not Zipporah his Wife interposed to prevent Destruction, by the hasty Circumcision of her Son.*

How this agrees with the Doctrine of your Sermon, that every Man has a natural, and unalienable Right to worship God after his own Way, I submit to your Enquiry. As to, whether this seems not to have been a sort of *Divine Impulsion*, as well by the Strait to which *Moses* was reduced, of either dying, or obeying the Commandment of God : As also by the taunting Exprobration of his Wife, *Merely a bloody Husband art thou to me, because of the Circumcision.*

From all which I desire to infer, that the only acceptable Service to God, is that which he himself has prescribed ; and that all other Worship shall be judged vain and insignificant, as if Men had served him not, but dishonoured, rather than served him.

Since then every True Son of the Church of *Ireland*, may be assured from Scripture, Reason, and the best and purest

purest Antiquity, that the Establish'd Religion which profess, is the only True Religion, and Worship of God, and all that separate from it, are guilty of *Heresy*, *Schism*: How careful ought we all to be, in imitation of our heavenly Father, and in Compassion to our Brethren, and for our own good, and the good of human Society, to endeavour faithfully to restrain, withhold, and keep others from falling into such dangerous Errors, which be so pernicious to their Souls?

The *Magistrate*, the *Minister*, the *Landlord*, the *Houſholder*, and every other Man in his own *Place* and *Call*, should do their best, by Rewards and Punishments, rebukes and Encouragements, Admonitions, Perswasions, Example, and other prudent Methods, to restrain all as God has committed to their Charge.

Indeed, our first Desire and Endeavour should be, if possible, their Hearts may be season'd with Grace, the true Knowledge of God; but as in other things where we cannot attain to the full Scope of our Intentions, so here we may look upon it, as no small Fruit of Labours in our several Callings, if we can but turn them from gross Ignorance, and Superstition, Prophaneſs, Idolatry, to a more rational, edifying, decent, and orderly Way of Worship.

It is by no Means our Inclination to make Men *Hypocrites*, by forcing their Conſciences; yet to us, who can judge but by the outward Behaviour, it is less Grief and Offence, when Men are *Hypocrites*, than when they are *Prophane*, *Heretical*, or *Schismatical*.

It would, doubtless, be an unspeakable Happiness and Comfort, to make all Men truly Religious; yet so much matter of rejoycing it is, if we can but make them less Evil.

Our Desire, and Labour is to make of natural, holy, and spiritual Men: But we are, and may be glad, if of dissolute and prophane, we can make them good moral Men; if instead of planting Grace, we can root out Vice; if instead of the Power of Godliness, in the Reformation of the inward Man, we can but reduce them to some tolerable Regularity of the outward Man. For if we can

this, though we are to strive even for this, against the World, the Devil, and the Flesh; we may be assured *That our Labour shall not be altogether in vain in the*

For hereby Mens Sins shall be fewer, and that will be somewhat of the Number and Weight of their Crimes, and make their Punishment less severe.

Besides, there will be less Scandal given to Religion, which receives not so deep a Wound and Dishonour, by the Hypocrisy, as by open Prophaness.

The Kingdom of Satan will be diminished hereby, though not directly in the Strength, yet perhaps in the Power thereof; because he has not so full, and absolute a Command of some of his Subjects, as before he seemed to have.

Much also of the harm which might ensue by evil Example, shall be hereby prevented; and the People of God preserved from many Injuries and Contumelies, which they might otherwise receive from evil Men, if their barbarous Manners were not thus civilized.

And lastly, Which should be the strongest Motive of it may please God, that these small beginnings may be Fore-runners of more blessed and solid Graces.

I do not mean, that these Moral Restraints of outward Corruptions, can either actually, or effectually prepare, discipline, or qualify any Man for the Grace of Conversion, and inward Renovation of Mind. But, that God being a God of Order, does not ordinarily work but in Order, and by Degrees, bringing Men from one Extreme to another, by middle Courses. And therefore seldom recovers a Man from the wretchedness of forlorn Nature, to the blessed Estate of true Grace, but where first, by his restraining Grace, he corrects Nature, and moralized it.

Let all then that are *Magistrates*, let all that are *Ministers*, all *Fathers* and *Masters*, by wholesome Severity (if fairer Courses will not reclaim such as are under them) deter vicious Persons from offending either against the Laws of God, or Man: Break those that are under their Charge of their Wills, and Wilfulness; restrain them from lewd and licentious Practices, and Companion; not suffer Sin upon

upon them for want of Reproof, and Rebuke in due Season; but snatch them, as it were Brands, out of the Fire, and recover them as far as they can, out of the Snare of the Devil, leaving the rest to God, who probably, when we have all faithfully done our Part, will, out of his abundant Grace and Mercy, interpose to do his Part, in their perfect Conversion.

If by our Care and Diligence, they can be made to bear cursing and swearing, they may in Time, by God's Grace, be brought to fear an Oath: If we can restrain them from prophaning the Lord's-Day, to the Scandal of Religion, and Nuisance of the Country, they may at length perhaps learn to think the Sabbath a Delight, and employ it to better Purposes: If we can withhold them from resorting to *Mas*s, which is an *Idolatrous Service*, they may, by the good Hand of God upon them, (as at the beginning of the Reformation) not only think Conformity to the Establish'd Church their Duty, but in a little Time make it their Choice, and their Delight too, tending to greater Edification in Godliness: Because, in the former, they may perhaps *pray with the Spirit*, it is certain, much the greater part, *pray without Understanding*; whereas in our Publick Service, they may be assured that they shall not only *pray with the Spirit*, but with *Understanding also*.

This, Sir, I hope may suffice to convince you, and unprejudiced Persons, of the reasonableness of our Saviour's Precept in the Text, and that moderate Restraints and wholesome Severities, are not only Necessary and Justifiable, but Merciful and Charitable to the highest Degree.

On this Occasion I think it proper to declare, that I abhor the abominable Errors and Corruptions of *Pope*; yet I have a most sincere Affection, and tender Regard to the Persons of all my *Roman Catholick* Brethren and Countrymen; who are in Truth, a generous hospitable, good natured People, and have been in former Ages, famous for their Piety and Learning.

If any such therefore should take these Papers into their Hands, I desire they may judge charitably, and not impute what is written to the least hatred or prejudice, but

ere and unfeigned Zeal for their Conversion, and Salva-

And I most heartily pray to God, to bless and sanctify
Means I have used, that they may in some measure con-
ute to that great End: For the Attainment of which,
is no Difficulty, which I would not willingly, and
earfully Encounter; being fully perswaded, that it is not
much to be ascribed to the Inclinations of the People
selves, as the Influence of their Teachers, that they
not been long ago converted to the True Religion.
With which only Prospect I have laboured so earnestly,
the **Romish Priest** of this Place may be removed;
order to make the first Experiment, what general Be-
might accrue to the Publick, by a strict Execution of
Laws.

And that this was the very Method, by which our hap-
Reformation from **Papery** was first carried on; I pro-
now to shew you, out of Bishop *Burnet's* History,
Author to whom I am glad to find you give Credit
your Writings, because his Testimony is of such Im-
tance in this Controversy, that what *David* said of
Sword of Goliath, may be applied to it, *There is none*
it.

He pleas'd therefore in the first place to turn to the Pre-
in the Second Volume, and there you will find,

That Princes have an Authority in Things sacred; was
universally agreed to, in King *Henry's* Reign, and was
ade out upon such clear Evidence of Reason, and Pre-
cedents, both in the *Jewish* State, and in the *Roman* Em-
ire, when it turned Christian, that this Ground was al-
ready gained. It is the first Law in *Justinian's Code*,
made by *Theodosius*, when he came to the Empire, that
all should every where, under severe Pains, follow that
faith, which was received by *Damasus*, Bishop of *Rome*,
and *Peter* of *Alexandria*. And why might not the King
and Laws of *England* give the like Authority to the
Archbishops of *Canterbury* and *York*?

The same Author, after an Abstract of all the Arguments
the King's Supremacy, tells us at length, That ' our
Reformers, at the same time they pleaded so much for

the King's Supremacy, and Power of making Laws,

Burnet Part I. ' *Restraining and Coercing* his Subjects, were
p. 140. ' from vesting him with such an absolute
p. 142. ' Power as the **Popes** had pretended to. For
' they thus defined the extent of the King's

' Power;

' To them specially and principally it pertaineth to

' send the Faith of Christ, and his Religion, to conserve

' and maintain the true Doctrine of Christ, and all such

' be true Preachers, and Setters forth thereof; and to abolish

' lish Abuses, Heresies, and Idolatries; and

' punish with Corporal Pains such as be the occasions

' of the same. And finally, to oversee

' and cause that the said Bishops and Priests

' execute their Pastoral Office truly and faithfully

' fully, and specially in these Points, which

' Christ and his Apostles, was given to them, &c.

Again, the same Author tells us, ' The Principle which

' generally prevailed among the Romish Party, was, that

' tho' they would not consent to the making

' of such Alterations in Religion; yet, being

' made, they would give Obedience to them, which *Gran-*

' diner plainly professed, and it appeared in the Practice

' all the rest.

' But *Cranmer* was always gentle and moderate, he

' their private Consciences to God; but thought that

' they gave an external Obedience, the People would

' brought to receive the Changes more easily: When

' the proceeding severely against them, might have raised

' greater Opposition. He was also naturally a Man of

' Bowels and Compassion, and did not love to drive things

' to Extremities; he consider'd that Men, who had grown

' old in some Errors, could not easily lay them down, and

' so were by degrees to be worn out of them, &c.

But the most extraordinary Passage to this purpose,

the Account we find in the same Author, of the Lady

Mary's dislike of the New Service, and the Opposition

and Resistance she made against it.

Necessary
Erudition upon
the Sacrament of
Orders.

The Historian first tells us, ' That all received the *New Service*, only the Lady *Mary* continued to have *Mas*s said in her House; of which the Council being advertised, writ to her, to Conform her

Ibid. p. 103.

self to the Laws, and not to cast a Reproach on the King's Government; for the nearer she was to him in Blood, she was to give the better Example to others, and her Disobedience might encourage others to follow her, in that Contempt of the King's Authority.

' In answer to this, the Lady *Mary* wrote to the Council, that she could not obey their late Laws; and that she did not esteem them Laws, as made when the King was not of Age, and contrary to those made by her Father, which they were all bound by Oath, to maintain.

' She excused the not sending her Controulr, Mr. *Arun-*del, and her *Priest*, at the desire of the Council; the one doing all her Business, so that she could not be well without him; the other being so ill, that he could not Travel.

' Upon this, the Council sent a peremptory Command, requiring their Attendance, to receive their Orders.

' The Lady *Mary* wrote a second Letter to them, in which she expostulated the Matter with the Council; she said she was Subject to none of them, and would obey none of the Laws they made; but protested great Obedience, and Subjection to the King. When her Officers came to Court, they were commanded to declare to Lady *Mary*, that though the King was young in Person, yet his Authority was now as great as ever. That those who have his Authority, and act in his Name, are to be obeyed: And though they, as single Persons, were her humble Servants, yet when they met in Council, they acted in the King's Name, and so were to be consider'd by all the King's Subjects, as if they were the King himself. They had indeed sworn to obey the late King's Laws, but that could bind them no longer than they were in Force; and being now repealed, they were no more Laws, other Laws being made in their room. There was no Exception in the Laws, all the King's Subjects were included in them; and for a Reformation in Reli-

gion, made when a King was under Age, one of
 most perfect that was recorded in Scripture, was so car-
 on, when *Josiah* was much younger than their King w
 therefore they came in Charge, to perswade her G
 to be a good Example of Obedience, and not to end
 rage peevish and obstinate Persons by her stiffness.

The same Author tells us, ' that the *Emperor's Am-
 sadors* solicited for *Liberty of Conscience* for the L

Part 2. p. 172 ' *Mary*, with Menaces of a Denunciation
 ' War upon the Refusal; therefore all

' Counsellors advised the King, not to do more in the M
 ' ter at present, but to leave the Lady *Mary* to her Disc
 ' on, who would certainly be made more cautious, by w
 ' she had met with, and would give as little Scanda
 ' was possible by her *Mans*: But the King could not
 ' induced to give way to it, for he thought the M
 ' was *Impious* and *Idolatrous*, so he could not consent to
 ' continuance of such a Sin.

' Upon this the Council order'd *Cranmer*, *Ridley*,
 ' *Poinet*, to discourse with him about it; they
 ' him, it was always a Sin, in a Prince to permit any S
 ' but to connive, that is, not to punish, was not alway
 ' Sin; since sometimes a lesser Evil connived at, might p
 ' vent a greater.

' He was overcome by this; but yet not so easily,
 ' that he burst forth into Tears, lamenting his Sister's C
 ' stinacy, and that he must suffer her to continue in
 ' abominable a way of Worship, as he esteemed the M

' But the Council being further offended with her,
 ' finding that Doctor *Mallet*, and *Barkley* her Chapla
 ' had said *M* in one of her Houses, when she was
 ' in it, ordered them to be proceeded against.

' Upon which she writ earnestly to the Council to
 ' it fall; the Council's Answer was, to require her, if
 ' Chaplains were in her House, to send them to the S
 ' riff of *Essex*; but it seems they kept out of the w
 ' and so the Matter slept, till *Mallet* was found, put i
 ' the Tower, and convicted of his Offence.

Upon this, there passed many Letters between the Co
 cil and her; she earnestly desiring to have him set at lib
 ty, and they as positively refusing to do it.

Then the Council sent for *Rocheſter*, *Inglefield*, and *Walgrave*, three of her chief Officers, and gave them Instructions to ſignify the King's expreſs Pleaſure to her, to have the New Service in her Family, and to give the like Charge to her Chaplains, and all her Servants, and return with an Answer; they came back, and ſaid, ſhe was much indiſpoſed, and received the Meſſage very grievouſly: She ſaid, ſhe would obey the King in all Things, except where her Conſcience was touched; but ſhe charged them to deliver none of their Meſſage to the reſt of her Family; in which they, being her Servants, could not diſobey her, eſpecially when they thought it might prejudice her Health; upon this they were ſent to the Tower.

The Lord *Chancellor*, Sir *Anthony Wingfield*, and Sir *William Petre*, were next ſent to her with a Letter from the King, and Instructions from the Council, for the Charge they were to give to her, and her Servants.

The Lord *Chancellor* gave her the King's Letter, which ſhe received on her Knees, and ſaid, ſhe paid that reſpect to the King's hand, and not to the matter of the Letter, which ſhe knew proceeded from the Council: And when ſhe read it, ſhe ſaid, Ah! Mr. *Cecil* took much pains here; ſo ſhe turned to the Counſellors, and bade them deliver their Meſſage to her.

The Lord *Chancellor* told her, that all the Council were of one Mind; that ſhe muſt no longer be ſuffer'd to have private *Maſs*, or a Form of Religion different from what was Eſtabliſh'd by Law; they next told her, they had Order to require her Chaplains to uſe no other Service, and her Servants to be preſent at no other, than what was according to Law.

She answer'd, that ſhe was the King's moſt obedient Subject and Siſter, and would obey him in every thing, but where her Conſcience held her, and would willingly ſuffer Death to do him Service; but ſhe would lay her Head on a Block, rather than uſe any other Form of Service, than what had been at her Father's Death, only ſhe thought ſhe was not worthy to ſuffer Death on ſo good an Account.

When

‘ When the King came to be of Age, so that he could order these Things himself, she would obey his Commands in Religion; for although he (GOOD SWEE KING) had more Knowledge, than any of his Yet yet he was not a fit Judge in these Matters. For if they were to be set to Sea, or any matter of Policy to be determined, they would not think him fit for it, much less could he be able to resolve Points of Divinity.

‘ As for her Chaplains, if they would say no Mass, they could hear none; and for her Servants, she knew they desired to hear Mass; her Chaplains might do what they would, it was but a while’s Imprisonment: But in the New Service, it should never be said in her Honour, and if any were forced to say it, she would stay no longer in the House, &c.

However, after this there was no ground for any publick Complaint.

Here it will not be amiss to annex the Character of the same Author gives of King Edward, viz. ‘ That he

‘ above all things, a great regard to Religion; Part 2. p. 226 ‘ on; he took Notes of such Things as he heard in Sermons, which more especially concern’d himself; and made his measures of all Men, by their Zeal in that matter. This made him so set on bringing over Sister Mary, to the same Perswasions with himself; when he was pressed to give way to her having Mass, he said, that he would not only hazard the loss of the Emperor’s Friendship, but of his Life, and all he had in the World, rather than consent to what he knew to be a Sin; and he cited some Passages of Scripture, that obliged King’s to root out Idolatry; by which he said, he was bound in Conscience, not to consent to her Mass, since he believed it was Idolatry, and argued the matter learnedly with the Bishops (who, as the History before relates, were for a Connivancy) ‘ that they left him, he was amazed at his Knowledge in Divinity; so that Cranmer took Cheek by the Hand upon it, and said, he had reason to rejoice all the Days of his Life, that God had honoured him, to breed such a Scholar.

These, Sir, were the Sentiments and Principles of our first Reformers, though you are of Opinion the Reformation might have been as effectually and successfully carried on without them: It seems, that godly King and his wise Council thought otherwise at that Time; whose exemplary Zeal and Resolution, God bless'd with extraordinary Success, and whose Wisdom and Conduct shall (I hope) be applauded by Posterity.

Pity it is, that you lived not in that Age, when either you might have convinced those great Men of their Error, or they have convinced you of the Weakness and Inconsistency of your Scheme; which seems calculated rather to undermine and destroy, than confirm or establish what they, with such unwearied Labour and Industry, endeavour'd to build up.

You have indeed set forth your Design with very plausible Colours, to amuse and deceive such as will not be at pains to examine into the bottom of it, and discover the poisonous Ingredient that contributes to make up the compound: But may it not be said to you, even by those who appear most your Friends, when their *Eyes are opened* that *Spiritual Eye-Salve*, recommended *Revel. iii. 18.* the Sons of the Prophets said in another case, *2 Kings 40. O thou Man of God, there is Death in the Pot*; we shall never be able to digest the MESS which thou hast prepared for us.

I hope by this Time, Sir, you may have received full Satisfaction to the important Queries you propose, viz.

Whether the Magistrate has this Power of Compulsion? Whether this Power may be attributed to him without a Condition to the Christian Law? Whether it was the Design of the blessed Saviour, that he should have it? And whether he has accordingly made this appointment. All which appear not so much distinct Points of Enquiry, as different ways of expressing the self same thing; which perhaps may be a more reasonable and polite way of Writing, than I am acquainted with. However, I am perswaded the Argument I have made use of, does, some way or other, include them all.

But you say, *That in a Case wherein the whole Happiness of Mankind in this Life, and their hope of Happiness in the Life*

to come, are so nearly concerned, the Evidence should be clear and undoubted. And is there no other, than what the Text affords?

You find, Sir; I have laid many others before you; but were there but that single One, not contradicted by any other Passage of Scripture, I should think it as full and sufficient Evidence, as if I had produced a Thousand.

And were there not one Text to be found in the New Testament, yet by the time you have consider'd the Second Canon more seriously, than I fear you have hitherto done, and heard the Sense of your Superiors concerning it, you will perhaps be less positive in disputing the Validity of Arguments drawn from the Old.

I am surpris'd to hear you ask; *What I mean by the words, The True Religion?* I should have thought you and I would not have differ'd about the matter. I have more than once told you what I mean, viz. *The Protestant Religion happily Established in this Kingdom.* If you think fit to rejoin, I desire to know what you think *The True Religion?* Because I think there is mutual Right of Enquiry.

As to your Question, *Did Lewis XIV. do well in compelling the Protestants of France, to return to the Communion of the Church of Rome?* I think he did not; because the Religion to which he would compel them, was not the True Religion; nor perhaps all the Methods he used justifiable, if it were.

The same may serve for an Answer to your Supposition of the Pretender on the Throne; in neither Case, would it be more lawful for Subjects to comply, than for Shadrach, Meshach and Abednego to fall down and Worship the Golden Image with Nebuchadnezzar the King had set up.

What then is to be done? Either, according to our blessed Saviour's Rule, *If they persecute you in this City, flee ye to another;* or, if that cannot be done, submit to the Will of God; and suffer any Penalties for Christ's sake, rather than disobey his Commandments.

Examples of both we have in Queen Mary's Reign, and the Blood of the Martyrs, which was then shed, because

the fruitful *Seed-plot* of that glorious Reformation, which
 issued in the Reign of Queen *Elizabeth*.

And now give me leave only to ask you one Question;

You say, *there was a Design some time ago for-
 to bring in the Pretender*. Had I, at that *Vind. P. 28.*

Time, recommended from the Pulpit, a Toleration of *Pop-
 ery*; what would you have thought of me? Or, in
 that black and monstrous Colours, would you have painted
 me, and my Design; who appear inclined to judge so
 severely of your Brethren, without the least Overt-Acts of
 that Nature: As if your Dictates and Decisions were to be
 the only Standards of Loyalty?

I now take the liberty to tell you, that I am not sure,
 the Design you mention, is yet laid aside; nay, from his
 excellency the Lord Lieutenant's Speech, I think there is
 too much reason to doubt, whether it be not, even at this
 present, on Foot.

Out of your own Mouth then, shall you be judged; and
 be assured that the same Jealousies you suggest of your Bre-
 thren, others will naturally conceive of you. 'Tis vain to
 say as you do, *the Supposition is impossible*; without such Var-
 nish, your Piece could not pass upon the World; and 'tis
 a known Policy of *Dalilah*, to lull *Sampson* asleep, before
 she let in the *Philistines* upon him.

Therefore, as I take it, the best, and surest Method to
 prevent his *Compelling* us, at any Time, to be of his Religion,
 is to keep out both his Religion and Him. By no means
 to tolerate the former, as you advise; lest it prove a fatal
 blow to the latter: Or, which perhaps is no less to be ap-
 prehended, lest our Divisions increase to such an height, as
 to introduce a *Common-Wealth*, to the Ruin of our Church,
 and Monarchy.

I pass on now to the Discovery of your Scheme, viz.
 When Men are actually settled in a Country, and are on other
 accounts entitled to the Privileges of Subjects, be *Vind. P. 33.*

by *Mahomitans*, *Heathens*, *Hereticks*,
Schismaticks, if their Principles in Religion be inoffen-
 sive to the Government, they all have a good Right to a
 Toleration in a Christian State; and the Civil Magistrate
 has no Right to use Force against them, on account of their Re-
 ligion.

*Si quis Deus, En ego, dicat,
Jam faciam quod vultis, i. e.*

Sir, if by any Means, under any future Government (under this, I trust in GOD, it never will) your Scheme should take place, it may not be amiss, by way of Argument, to consider, what Mischief and Confusion might from thence ensue to Church and State.

The True Church of Christ, by the growth and finite Multiplication of *Heresies*; and the contagious infection of false Doctrine, and Lewd, and Idolatrous Practices, would be so clouded and obscured; that it is much to be feared, were our Saviour to come again to Judgment, should not be able to *find that pure Faith, which was delivered to the Saints upon Earth.*

Then as to the State; how pleasant must it needs be to see a *Turkish Mosque* at one end of a Lane, and an *Heathen Temple* at another; besides numberless *Heretical* and *Schismatical Conventicles*, in places of the greatest concourse, even within the Walls of *Jerusalem*, and under the very *Gates of Sion, the City and Temple of the Living God.*

But further; What if some cunning Jesuit, Quaker or **Sweet-Singer** of *ISRAEL* should creep even into your own House, and insinuate himself so artfully, upon pretence of Traffick, as to seduce, and lead away Captive your Wife, or Daughter to his erroneous Opinion, as the Apostle has foretold, *2 Tim. iii. 6.* and in Fact happen'd to an eminent Prelate of this Kingdom.

In such a case, pray, good Sir, how would you behave your self? Would you endeavour to *force their Conscience* or suffer them to be led astray into the Paths of Error and Destruction, for want of necessary *Restraint*? Would you think this a Grievance? 'Tis such as you brought upon your self, and therefore, of all Men, would have the least reason to complain.

But should you complain; who would pity you? Or whom could you apply for Redress? By your own Reason, neither the Church Governors, nor the *Civil Magistrates*

ould help you. You once had Laws, which might have prevented such Enormities, but you were never at rest till they were repealed. Take then the consequence of your own Doctrine : Consider how you labour'd to make your self, and your House, obnoxious to the Wrath of God, by Participation of *Eli's Crime, because his Sons made themselves vile, and he restrained them not.* 1 Sam. iii. 13. suffer not only the Sins of your own Family, but the Influence of such Example upon the rest of your stock, to be charged to your account : And acknowledge the Apostle's Censure to be just, *If a Man know not how to rule his own House, how shall he take care of the Church of God?* 1 Tim. iii. 5.

But further ; since, by your Principles, *the Opinions being posposed, outward Professions and Actions become necessary, and the Mens Duty.* Under such a general Indulgence, What if some abominable lascivious **Heathen Rites** were to be celebrated, and some of the gay Ladies of the Town should desire, out of Curiosity, to be present at such a goodly shew, would you think it proper to *Comply* with, or *Restrain* them?

If they plead *Conscience* ; by your own Rule, they must, because *Conscience* is not to be forced. And if the Magistrate has no such Authority, certainly no Master of a private Family can pretend to it. How great reason then have fond Husbands, and discreet Parents, to pay you most profound Acknowledgments, for the Latitude you are pleas'd to allow their Wives and Daughters?

You will say perhaps, there is no danger in a Christian country, that **Heathenism** should ever prevail after this manner. But I argue upon that Supposition ; and yet, were even what you say granted, if there be any Truth in our Homilies, Tolerate **Papery**, and you admit all the Customs of the ancient **Heathens** : and whosoever will give himself the trouble of reading, must have a nicer Judgment than the Compilers, to distinguish between *New* of Idolatry. See Hom. against Peril of Idolatry.

It would be tedious to transcribe all that is proper to be consider'd on this Point. You can easily turn them over, and

and so I hope will many others; where they will find proved, that all Images in Churches have been, are, and ever will be no other but abominable **Idols**.

‘ All which being abolished by our Happy Reformation, made Religion at first seem an unfavoury Thing,

Second part of the Sermon of the Time and Place of Prayer. ‘ Persons of an unfavoury Taste; as may appear by this, that a Woman said to her Neighbour, *Alas! Gossip, what should we do now*

‘ *Church, since all the Saints are taken away,* ‘ *since all the goodly Sights we were wont to have, are gone*

But further still; what if, under your General Tolerance, a Colony of your *sober Heathens*, should think fit to set up their *Pagod*, in any publick Place within this City: would it not be extremely proper for the **LORD-MAYOR** in Imitation of good King *Hezekiah*, to demolish such scandalous occasion of Offence to some, and Sin to others?

Tho’ this be the unavoidable Consequence of your Doctrine, should his Lordship conceive the least scruple about the Discharge of his Duty, he were not by half so good a Christian, as I take him to be.

But what if some of these same *sober Heathens* of yours should take it into their heads, to celebrate the *Orgy of Bacchus*, and many who call themselves Christians think fit to join with them in those Rites; and at the same Time a strong Party of **Papists**, with their Crosses and Torches in Procession, should happen to encounter these drunken Rioters; and Effusion of Blood should thereupon ensue (both Parties thinking themselves in Conscience bound to maintain and defend the Exercise of their own Religion in this case, according to your Principles, the Interposition of the Civil Magistrate would be absolutely necessary. And if so, the Question is, Whether it had not been much better to prevent this Evil, by wholesome Restraints from the beginning, than by Tolerating a multiplicity of Religions to expose the State to such unavoidable Misery and Confusion.

Be pleas’d, Sir, to consider these Consequences, and many more, which might be deduced from your Doctrine, and then judge, whether I did not treat you with great Tenderness and Humanity, in giving you only Hints

Things in my Letter, which you have since called on me, and provoked me, most unwillingly, to lay before the World.

I assure you, Sir, such has been already the pestilent contagion of your *Sermon*, that I was lately told a story of a *Country-Curate*, which very well deserves your notice, viz.

The *CURATE* observing that the *TOP-'SQUIRE* in his Parish wholly neglected the Sacrament of the Lord's Supper, and seldom, or never came to Church; made him a civil Visit, to enquire into the Reasons of his absenting himself from the publick Service of God.

To which the *'SQUIRE* answer'd, That he endeavour'd to follow the Dictates of his Conscience, which assured him, that he did serve God very sincerely.

How is that possible, Sir, said the *CURATE*, when you never come to Church? Very possible, quoth the *'SQUIRE*: For, though I own my self obliged to worship God, and obey his Will, in order to my eternal Salvation; yet that to me is his Will, and way of Worship, which my own Conscience, on a full and free Examination, tells me is so. I have done the best I could to inform my self, and am perswaded, that I may serve God after my true way, without going to Church at all.

GOOD GOD! said the *CURATE*, How can that be? What Religion are you of, Sir? For such a wild notion, I never heard advanced before: I took you all along to be a True Protestant; Are you so, or not?

I am not, said the *'SQUIRE*; Are you then a *Papist*? By no means, said he; What then are you? For I am at a loss what to call you.

Why look you, Sir, said the *'SQUIRE*, producing the Eighth Volume of the *Turkish Spy*, and turning to a Letter directed to *William Vospell*, a Recluse of *Austria*, there is the Sum of my Religion, viz. 'I am at a loss for a compendious Title or Name to give my self, saving that of a Christian; for I know not to what more particular Predicament I belong. As for the distinguishing Characteristicks of *Papist*, *Protestant*, *Lutheran*, *Calvinist*, *Socinian*, &c. I esteem 'em no otherwise than the

Brands

‘ Brands of so many Religious Factions in the Church
 ‘ And the particular Title of **Roman Catholick** lo
 ‘ like a Solæcism in common Sense; I would theref
 ‘ be taken for a Christian, who neither makes Parties,
 ‘ sides with any; but honouring Jesus, as our comm
 ‘ Lord and Master, I endeavour to obey his Laws pea
 ‘ ably, and like a Loyal Subject.

And I am the more confirm’d in these Notions,
 the ‘SQUIRE, from an excellent Sermon lately preach
 by a very pious and learned Divine of the Church, she
 ing the Curate your Sermon, *p. 25.*

The poor CURATE having never seen, or heard
 the like before, asserted that part of your Sermon to
 False Doctrine.

How, Sir, said the ‘SQUIRE? **False Doctrine**
 Do you try to answer it then, if you are able. Can
 Conscience be forced? Will you avow a Principle of E
 secution? You are fitter to serve an Apprenticeship to
Inquisition, than a Cure in the Church. If these
 your Notions, so far from going to hear you, I fear I s
 scarce be able to endure you in my House.

The CURATE thought these hard Words, but
 good Arguments; and making a Motion to withdraw,
 ‘SQUIRE not willing wholly to disoblige him, beca
 after all, he was the most conversible Man in the Nei
 bourhood, beg’d the favour of him to drink a Glass
 Wine, which being brought in by a Damsel, more be
 and youthful than ordinary; the CURATE, to dir
 the Discourse for that Time, ask’d him, Whether she
 a Relation?

No, DOCTOR, said the ‘SQUIRE, she is
 Housekeeper; somewhat too young, methinks, for t
 Employment, said the CURATE.

The Prophet *Mahomet*, said the ‘SQUIRE, make
 a main Ingredient of the Felicity of Paradise, that ev
 True *Musselman* should be allow’d a Minion with bla
 rolling Eyes; and what is the Supreme Felicity of a fut
 State, may well be allow’d to make up a considerable p
 of the Happiness of this.

The CURATE immediately withdrew, and left the SQUIRE and his *Paramour* to solace themselves, after the *Turkish* manner, if they thought fit: Being extremely troubled to find any Person, that call'd himself by the name of Christ, prefer such vile Trash, as the *Turkish-Spy*, the GOSPEL.

The Story is a true Story, and there are more *Turks* than the SQUIRE (though he may well pass for a *Barrow*) who endeavour to represent Concubinage lawful to their Consciences, by challenging the World to shew, that our Saviour, or his Apostles, have any where forbidden Plurality of Wives, save only to Bishops: Which is just such another Challenge as you have advanced, and serves tolerably well to amuse the Ignorant, or unthinking Part of Mankind, till some Body cries out * *Pharaoh*, and then there's an end of the Dispute.

You are very obliging to the Church and the Magistrate, in telling us, *That there is a Right in* *Vind. p. 26.*
Prince, to encourage what he thinks to be the

Religion, though he has not a Right to propagate it by
force. Which, as I have stated the Question, ought to
be, He has not a Right to Restrain the Exercise of a False
Religion. And the same, you say, you have likewise allow'd
in your Sermon, p. 21. viz. He may indeed encourage his own
Religion, which is no more, than every other Man, as far as
he has Power, does with respect to his own Sect: He may also
at the Enjoyment of Places of Trust or Profit, to those
of these Opinions in Religion, agree with his own, if such a Li-
mitation be for the Publick Good.

How this agrees with your Interpretation of *Isaiah xlix.*
where it is said, *That Kings shall be Nursing* *Ibid. p. 26.*
Mothers of the Church, &c. From whence

you infer (That Kings and Princes shall Embrace, PRO-
TECT, and Encourage the Christian Religion) I am at
loss to conjecture.

Nay, you not only think they have a Right, but you take it
to be their Duty, to make Laws for the due Regulation of the
Affairs of Religion.

Alluding to a Story formerly told.

Now,

Now, according to my Notion of the word *Protect* it seems to imply a necessary Defence, not only of the inward Peace, but of the outward Welfare, and Prosperity of the Church, which seems to be as utterly inconsistent with the Toleration of a false Religion; as for a tender and indulgent Parent to adopt a spurious Issue into the inheritance of lawful Children.

And to what purpose should the Magistrate, as (according to you) in Duty bound, make Laws for the Regulation of the Concerns of Religion; if the People taking on themselves to judge, that such Laws are repugnant to the Law of *Christ*, may think themselves in Duty bound to disobey; and yet it is not lawful for the Magistrate to punish them?

I expect, if ever I hear from you again, in order to make your Scheme consistent, you will deny, that the Magistrate has even a Right to PROTECT the Church, and that the Limitation of Places of Trust or Profit to her Members, is for the Publick Good; so that if any other Sect should prevail over the True Religion, you know what follows.

This puts me in Mind of a Story I have heard of a *Country-Schoolmaster*, who set up with about half a Dozen Boys, of whose Instruction in Learning and Manners, he was intreated by the several Parents to take special Care, but was by no means permitted to *Whip* or *Strike* any of them.

One only Boy behaved himself soberly and diligently, the rest were all negligent, idle, and unruly.

The School-Master quickly found he should be able to give but a very slender Account of his Charge, without different Conduct and Management.

He laid the Matter honestly before the Parents, complaining of their Indiscretion, to let their Children into Secrecy, that he was not permitted to Chastise them, which means the evil Example of so many unruly Boys might spoil and corrupt one good Child, who diligently minded his Duty.

The Parents highly applauded the Master's Sincerity, and persisted in their former Resolution, alledging various

viz. That one Child was tender, another distemper'd, another peevish, and apt to cry himself into Fits, upon the least Word; others were to inherit good Fortunes, and were not sent to School so much for Improvement, as to be kept out of Harm's way: But all agreed, that if any People were blest'd in a good and careful Master, they were; and when begg'd of him to do the best he could, and severally give him Presents for his Encouragement.

The Master perceiving what a Pack of Fools he had to deal with, rather than break his School, resolv'd to humour them in their own way; but every Time the good Boy did his Lesson, which he never failed to do very well, promised him as an Example to the rest, and gave him an Apple to encourage his Industry; which was so far from provoking the others to an Emulation, that it rather mov'd them to Envy, and hate him so much the more.

The Boy had no sooner received his Prize, than it came to the heads of this unruly Crew, some way or other, to deprive him of his Reward, or beat him till he deliver'd it. He bore this many Days, and not till they had actually beaten him, did he think fit to complain to his Master, who only told the rest, they were all *good Boys*, but they must not beat their *School-fellow*.

If we are all *good Boys*, said one, why have not we each our *Apple*, as well as he? Ah! said the Master, that I give him for his Diligence in School; but if you will read your Books, and not meddle with him, rather than you should long, I will give you a whole *Basket of Apples*, when School is done.

They were hugely pleas'd with this Condescension, and promis'd all that the Master could expect, so that he further thought he had gain'd his Point.

They eat their *Apples* in a Corner, and would not suffer a good Child so much as to Taste, but laughed and flouted at him; yet the very next Morning, when the Master again gave him his Reward; O! *what a DELICIOUS APPIN has that Bastard got*, says one; — *The Master gave us only CRABBS*, says another; — *That one APPLE*, says a third, *is worth our whole BASKET*.

They had no Patience, but immediately fell on him, and beat him, till they took it from him; the Master thought it then proper to interpose, as so great Insolence and Injustice deserv'd; the Boys, who knew he exceeded his Commission, all combined; and with Books, Stools, and Bricks, never ceased till they laid Master and Scholar flat together, and then all run out of the School.

The Master for very shame quitted that Country, and no other attempted to succeed him; by which means there was one hopeful Boy lost, and the rest as Story tells, for want of due Correction, became an idle and unprofitable Generation.

The Story bears a good Application to the Point in Hand, I leave it to you to find it out.

I come now to your terrible CRUX, not unlike that put by the celebrated Mr. *Locke*, as you call him. *Vind. p. 34.* viz. 'suppose that I, with a considerable Number of Christians, were now in some Country, where the Government was in the Hands of sober Heathens, who had tolerably just Notions of the Being of a God, and observ'd the known Rules of Natural Religion, but did not believe the Christian Revelation: And that the Prince of the Country should send for me, and ask me this Question; Is it the Duty of the Civil Magistrate by Force, to compel any Persons to embrace and profess the True Religion? Pray what Answer would I give? &c?

To this I reply, that (supposing my self a Minister of *Christ*, as I now am) if the Prince of such a Country as you describe, admitted me to such Freedom of Conference and Consultation, I should certainly think it my Duty to preach *Christ* to him; and after the most engaging manner I could, labour to persuade him, that the Christian Revelation, was the only True Religion, which he, and all his Subjects, were bound to embrace and profess.

If the Prince then told me, that he was otherwise persuaded, that his Religion only was True, and that he commanded me and all my Company to conform to it, on Pain of his utmost Displeasure; I should beg of him either to furnish us with means to Transport us to some other Place, or suffer us to worship the True God in any private manner.

If he chose to send us out of his Dominions, there's an end of your *Problem*; if he insisted upon our immediate obeying in his *Idolatrous Worship*, or inflicting Penalties, I suppose, Sir, you are not at a loss to determine, *that God is to be obeyed rather than Man.*

Ay, but say you, 'tis plain I could not complain, if the next Minute he put me in Prison, and compell'd me in my sense of the Word, to renounce my Faith; because in so doing, he only exercised a Power, which I my self declare to be lawful.

To which I answer, that I should neither question the wisdom of his Power, nor know to whom to complain, but God; from whose Spirit I should hope for such strength and Succour, that all the Compulsion he could use, would never prevail with me, to renounce my Faith, or deny *Christ* my Saviour.

Nay rather, I should look upon this, as an extraordinary call from God, to preach *Christ* more earnestly; and not only suffer the most extreme Tortures, but exhort all that were with me, to the like Constancy and Perseverance, and, if need were, to Seal the Truth of their Religion with their Blood.

This, Sir, is my real Sense of the State of your Case; but perhaps so much according to your Notions of the Law of Nature, as the known Rules of the Gospel.

As to all the Inferences you draw from a suppos'd Answer to mine, and a mistaken State of the Question, *Vind. p. 35.* they are nothing at all to the purpose.

You next tell me, *if it be so dangerous a thing to have the Truth of these Matters known, viz. the Consequences of a General Toleration, not you, but I* *Vind. p. 36.* *the cause of it.*

Pray, how so? Did I put you upon preaching your Sermon? Or have I drawn any Inferences from your Doctrine, which you, in your Vindication, do not acknowledge to be Just? 'Tis an old Logical Axiom, *Nihil Dat quod non habet.* 'Tis plain therefore, whatsoever Consequences I deduced from the Premises you laid down, and how ever dangerous to Religion, or Government, if they had been originally contained in your Sermon, they could not have come out.

But you say, *There is not one Principle in your Sermon from whence I, or any one else can conclude, that you the Atheists ought to be Tolerated.*

Yet, how is even that to be avoided by your Scheme? You think indeed, that even an Atheist ought not by Force to be compelled to profess a Belief of the Being of a God; you do not think, that one who professes himself an Atheist, ought to be Tolerated in any Society; but if he professes his Opinion, the Magistrate may ought to command him to desist, and if he does not, he may punish him for it, as he pleases.

So that the **Atheist** is the only Person, by your Scheme who deserves no Quarter. Now the *Psalmist* pronounces him a Fool, that *hath said only in his Heart, there is no God.* How much greater a Fool, must we suppose him to be, if he utters that with his Mouth, which may be highly prejudicial to himself?

But if the Magistrate, by your Argument, may punish the *Atheist*, as he pleases, in which I perfectly agree with you; I desire to know from Scripture, as well as from the Law of Nature, why he may not likewise punish the *Idolater* and *Heretick* as he pleases?

For if I have any right Notion of the Matter, as a Prince can patiently bear, to have his Title to the Crown publicly impeached, or Overt-Acts of Treason practised against him: So the *Atheist*, seeming to answer the former Character, with respect to the Divine Honour, and Majesty of Almighty God; and the *Idolater*, and *Heretick* the latter, the Magistrate who denies his Authority immediately from God, may and ought to *Restrain*, and *Punish* both.

You are pleased to enquire, whether, and in what Place of the New Testament, *Christ*, or his Apostles, have given such a Commission? To which it may be retorted, whether, and in what place of the New Testament, *Christ* or his Apostles, have taken away any Power or Authority with which Magistrates were before originally invested. It is incumbent on you to shew that, which, to make use of your own words, *I defy you, or all the Men upon Earth to do.*

As for the two Texts you quote, viz. 1 *Theff.* v. 15.
Matt. v. 44. I acknowledge them to be
 very good, and useful Directions between Man *Vin. P. 39.*
 and Man, to suppress private Malice, and Revenge; but
 they were not, as I conceive, intended as Directions to Ma-
 gistrates, in the Government of Civil Society, any more
 than *Matt.* v. 39, 40. *I say unto you, that ye resist not Evil;*
whosoever shall smite thee on the right Cheek, turn to him
the other also: And if any Man will sue thee at the Law, and
take away thy Coat, let him have thy Cloak also; which, if
 they could with any colour of Truth, be construed to ex-
 tend to Magistrates; we must suppose a King ought to sit
 idly, and suffer a neighbouring Prince to encroach
 upon the Rights, Privileges, and Trade of his Dominions,
 without declaring War, or endeavouring to do Right to
 himself, and his Subjects.

Therefore, with Submission, you seem either not right-
 ly to understand the true Nature and Import of those Texts,
 or to have very improperly applied them in this Place; by
 transferring, *That to restrain a Man (which you call*
persecute) merely because he thinks it lawful to *Vind. P. 39.*
persecute others, and would do it, if he could, abstracting from
Consideration, that he may hereafter have Power to do it,
to act in direct opposition to those Scriptures.

Now, I say, on the contrary, if there were no Scriptures
 at all, by the very Law of Nature, and Self-preservation,
 every Magistrate ought to Restrain, Disarm, and put it
 wholly out of his Power to give the least Disturbance, who
 declares he thinks it lawful to Persecute others, and would
 do it, if he could. And certainly the Christian Religion
 was never intended to invade the Prerogative of Princes,
 but rather to enforce the strictest Obedience to their law-
 ful Commands; which if Subjects shall presume to resist,
 or violate, a legal Punishment is not to be term'd, as you
 call it, *Persecution*, but a just and necessary *Prosecu-*
tion according to Law.

For I take the true and proper Notion of *Persecution*, to
 be contained in these words of our Saviour, *Matt.* v. 11.
Blessed are ye when Men shall revile you, and persecute you, and
say

say all manner of Evil against you *FALSLY*, for my sake

For *TRULY* it must not be; because, according to

1 Pet. ii. 19. Apostle, *this only is thank-worthy if a Man*
20. *Conscience toward God, endure Grief, suffer*

wrongfully: Of all other Suffering, or Persecution
(as you call it) it may be truly said, with the Penitent Th

Luk. 23. 41. *That they suffer justly, for they receive the due reward*
of their Deeds. But this Man hath done nothing

amiss, and therefore he may be said to be Persecuted.

If by thus freely expressing my Sentiments, you should
tell me, I run into the same Absurdity with St. Austin
all I have to say is, that I wish I may never fall into
greater absurdity.

You appear very angry at what I tell you, that the
Vind. p. 40. Scheme you propose, for the Conversion
the *Papists*, and the Security of the Government,
is inconsistent.

I own my self of the same Opinion still, in every Sense
you have thought fit to explain my Words.

As first, the Method you propose for converting the
Papists, by *Tolerating Popery*, is utterly inconsistent
with the Security of a *Protestant* Government. 'Tis
likewise inconsistent with the Principles you lay down;
whereas you profess a Desire to keep out the *Pretended*
I appeal to any rational Man, whether it is possible to de-
vise a more likely way to bring him in?

Again, you are for granting *Liberty of Conscience* to those
who, by your own Confession, have declared it a Principle
of their Religion, not to *Tolerate*, or grant *Liberty of Con-*
science to any others; which is contrary to Nature and
Reason, and therefore utterly inconsistent.

Neither is your Scheme consistent in it self, for you de-
clare all Force in Matters of Religion to be unlawful
and yet you would force the Children from the Parents
to be Educated in the *Protestant* Religion; which if, by
your Principles, the Magistrate has a Right to do, I infer
upon it, the same Right may equally extend to the *Papists*

* Observe the word *FALSLY*.

ents with the Children. And if you will only change the word **FORCE** into **RESTRAINT**, as I have stated the Question, ought to be equally applied to both. Then, if the **Papists** will not submit to all your Terms, you declare, *they have no reason to complain, if they were at once banished, and removed out of the Society.* Can that be done without **FORCE**? And supposing them to behave themselves, as they now do, peaceably to the Government; that **FORCE** to be construed upon a *Civil, or Religious Account*?

And are our poor Country-men to be thus harass'd, and removed from their Dwellings, in order to be replaced by *Ilanders, French Refugees*; perhaps, from your Account, *Mabometans, or sober Heathens*? All these are Questions proper to be ask'd, if your Scheme should take place, and occasion so great a Desolation.

But the Truth is, however terrible you may fancy your *Toleration* would appear to the **Papists**, yet there is nothing they more earnestly desire.

Because first, it would shew the World, that their Religion is not by the Wisdom of the Legislature judged so odious, as it has been by *Protestant Divines*, for some Ages past, represented.

Next they are sure, that it would tend to make, or convert *Men Papists*, instead of converting them.

And lastly, should they perceive, that they are thought considerable by the Government, either upon account of their Interest, or Numbers, as to be indulged by a *Legal Toleration*, they may perhaps first begin with modest and humble Petitions for greater Liberty in their Religion; and for a share in Employments, Civil and Military: Then proceed by Addresses and Admonitions of the Dangers which may ensue from an enraged Multitude, which they pretend, they cannot govern; whom, notwithstanding, they irritate and stir up, by suggesting, that they are deprived of their Birth-right, and that the Bread of the Natives, is given to *Foreigners*; thereby making the Country first uneasy, and unsafe for *Protestants* to dwell in; then when the Army is dispersed, to keep the Country quiet, quickly finding means to scatter the Seeds of Faction and Sedition in the City:
In

In the mean while threatening the Established Bishops and Clergy; and if they find they are suffer'd to make Encroachments upon their Lands, or Tithes with Impunity, laying claim next to Abby-Lands, Improvements, and Feudal Estates, which are in the Hands of the Laity; and then taking a secret Estimate of their own Strength, proceed to threaten King and Parliament, if all their Demands be not gratified, or cut off by Surprise and Treachery such as dare to oppose them; 'till they either establish themselves fully, or overthrow the Constitution.

And of all this, the House of COMMONS ENGLAND were so sensible, that in their Address *February 25. 1662.* upon the King's recommending the Cause of the Protestant Dissenters to their Consideration, they thus express themselves;

' We have consider'd the Nature of the Indulgence proposed, with reference to those Consequences, which must necessarily attend it. It will establish Schism by Law, and make the whole Government of the Church precarious, and the Censures of it, of no Moment, of Consideration at all; It will be a Cause of increasing Sects, and Sectaries, whose Numbers will weaken Protestant Religion so far, that it will at last be difficult for it to defend it self against them.

' And which is yet further considerable, those Numbers which, by being troublesome to the Government, find they can arrive to an Indulgence; will, as their Numbers increase, be yet more troublesome, that at length they may arrive to a general Toleration.

' And in time, some prevalent Sect will at last contend for an Establishment, which, for ought can be foreseen may end in Popery.

As to what you suggest about the Dissimulation of Hypocrites; the same Jealousy and Suspicion may with equal Reason be extended to all Persons who take Oaths, or Tests, required by Law, or even enter into Holy Orders in the Church. In each of these Instances, there may be Hypocrites, who may insinuate themselves into Ecclesiastical, Civil, or Military Employments; not with a sincere, and zealous Intention

on, to serve and promote the Interests of either; but rather more cunningly, and effectually to undermine, and destroy both.

They declare indeed, and swear the contrary; and so do **Popish** Converts. But if the former regard neither their Oaths nor Oaths; and the latter may at pleasure evade both, by secret Dispensations: I see no other way of binding such Persons, till the Judgment of the Great Day.

But Converts, you say, *being in the Eye of the Law, Protestants, have a Right to Arms, Horses, &c. and a Capacity also of being admitted into all Places of Trust, or Power in the State:* And on the contrary, I beg leave to remark, that if they Relapse, or Apostatize, they are liable to severe Penalties let the one therefore be set against the other.

But sure, by your way of arguing, it would appear eligible, rather to suffer some Hardships for continuing in a false Religion, than when a Man is sincerely disposed to forsake it, to find himself despised and hated by his own Parents, and not credited, even upon the most solemn Assurance, by those to whom he resorts. If this be a way of converting the **Popists**, and not rather of continuing and confirming them in their **Superstition** and **Idolatry**, I am at a loss to find it out.

The injustice and uncharitableness of such Proceeding, will be best illustrated, by the case of a Revolver in the Army, who should find himself treated as a Spy, by the Army's Camp; if he returns back again, runs the hazard of being hang'd for a Deserter.

But you tell me, *Possibly I may think it for the Interest of the State, to encourage Converts, either real or pretended.* *Vind. p. 44.*

I confess it surpasses my Capacity, to distinguish between them: You your self acknowledge, that *if all Converts breed their Children Protestants, all Conversions are useful.* I agree with you, and beg the favour of you, to recommend some Cause of that Nature, to the next Session of PARLIAMENT.

Though at the same time, I am apprehensive, that if the Children of **Popish** Parents have arrived to Years of Discretion,

cretion, so as to be able to plead Conscience; you have put such Arguments into their Mouths, as may be sufficient to defeat the greatest Zeal and Industry of the Parents reclaiming them.

Now, that would be the hardest case imaginable, that Parents, though very sincere, should forfeit the Benefit of the Law, because they could not Force the Conscience of their Children; though at the same time, they used the legal Methods in their Power, to Correct, and Restrict them.

But, what if the Father were as sincere, as can be supposed; and the Mother remaining still a Biggotted Papist, should either run away with the Children, under a Pretence into some Popish Country, or suffer them to be stolen by Jesuits, or other emissaries; and educated in Monasteries, or Nunneries? Must that be laid to the Father's charge in which he is no way concern'd? Or is it reasonable, that an innocent Person should suffer for the Fraud and Villany of others?

You are pleas'd next to ridicule my calling a Form for receiving lapsed Protestants, and reconciling converted Papists, *usually printed at the latter End of the last* *Vind. p. 44.* *Common Prayer, the prescribed Office of Church; but you know of no publick Authority, either Civil or Ecclesiastical, which has prescribed this Form.*

Now, suppose I had been either so Ignorant or Careless to have committed such a Mistake; is it right in you to frown on the only Form we have, on my account? If Bishops dislike this Form, they have it in their Power when they think fit, to make another. But since they have hitherto recommended this Form only, or, at least, not disapproved it; I see no greater Absurdity, in calling it the prescribed Office of our Church, till they are pleas'd to enjoin another; than it would be to question whether the Church was rightly consecrated, because, as I humbly conceive, the one Office is as little prescribed as the other.

The next Thing, you tell me, I insist upon to prove my Scheme inconsistent, is, that you say, the best and most effectual Way to secure the Government, would be to convert the

is; and yet are for allowing their **Priests** to stay among
 them, who will always continue to confirm them
 their Blindness and Obstinacy. To which you *Vind. P. 45.*

However, First, That if those who are now **Papists**, will con-
 tinue **Papists**, as long as they have **Priests**, they will al-
 ways continue so, because they will always have **Priests**,
 whether they are allowed or no. And 'tis impossible to drive
 them all away, without Laws so sanguinary, as probably the
 Legislature will not be influenced by me to make, and, if made,
 will never be Executed.

I am very sensible, Sir, how much greater Interest; and
 Influence you have than I pretend to; but yet, I hope, not
 great, as to be ever able to carry the Point for which
 I contend.

However mean and despicable, as you think me; and, I
 assure you, Sir, you cannot think me more so, than I think
 myself; I do not despair, by the Blessing of God, some
 way or other, to carry my Point, notwithstanding all the
 opposition you can give me. Because I have the Testimo-
 ny of my Conscience, that the Design I have in view, for
 the Conversion of the *Irish* Natives, is highly for the Ho-
 nour and Glory of God, the Peace and Prosperity of this
 Kingdom, and the Security and Stability of the Throne in
 his MAJESTY and his Royal HOUSE. And I am
 likewise sure, that in the present Controversy, I plead the
 Cause of CHRIST and his CHURCH; without the
 least regard to Temporal Interest, or Human Policy.

I could wish indeed, that all the Protestants of this
 Kingdom, and particularly my Reverend Brethren of the
 Clergy, would join with their Prayers and Labours to pro-
 mote, and carry on this good Work. It is undoubtedly
 their Duty, and would be their greatest Interest and Ad-
 vantage in this World, and an increase of Happiness and
 Glory in the next. I hope it will not offend either, that I
 presume to propose, and recommend it.

For, to make use of the Words of an ingenious and
 learned Author, ' If God should ever, for the Nation's un-
 worthy and ungrateful Usage of our excellent Church,
 deprive us of it, by letting in the Tyranny and Superstitions
 of another Religion; it is pity but it should come in its

‘ full Force and Power. And then, I hope, that such
 ‘ have betrayed and enslaved their Count
 Doctor South ‘ will consider, that there is a Temporal,
 Sermon on ‘ well as Ecclesiastical Interest concern’d in t
 Gal. ii. 5. ‘ case, and that there are *Lands* to be c
 ‘ verted, as well as *Hereticks*. God’s Will be done in
 ‘ things; but if **Popery** ever comes in by *English* Han
 ‘ we need not doubt, but it will fully pay the Score
 ‘ those who bring it in.

There is no want of any new Laws for our Security
 for if the Intention of the Statute for Registring **Rome**
Priests was to prevent all future Succession; now is t
 very critical Time to take care, and provide, that, that La
 should take Effect. And if we let this Opportunity slip
 our Danger will still increase, and we shall find it still mo
 difficult to prevent it.

The *Clergy* alone cannot engage in this Conflict with a
 probability of Success; the Magistracy must likewise co
 cur with the Countenance and Support of their Author
 ty. And I am confident, if they were as active, as t
 Law requires, the good Effect would soon appear throug
 out the whole Kingdom.

If the Magistrates pretend the **Papists** are so numero
 that they are afraid to engage with them; that is still
 stronger Argument for putting an immediate stop to such
 growing Evil.

But if the Laws against **Popery** were made only in t
rorem, without Intention ever to be executed; that, I co
 fess, is what I am not acquainted with; you do well how
 ever, to intimate it to the Adversary, who knows how
 improve such a Secret to the best advantage: And if t
Papists are not as Insolent as they please, we may impu
 it to their *Policy*, rather than any legal *Restraints* they
 under.

But if I am not, in my particular case, likely to be r
 dress’d, upon the Applications I have made; I find I am
 ascribe to you, amongst others, a great part of the Opp
 sition I have met with; and that a Man’s greatest Foes a
 those of his own Household.

But, say you, *Secondly, Suppose the Priests were all driven away, does it follow, that the Papists will come to our Churches?*

I believe the better Part of them would; not for the reasons you assign, but because there would be then no secret Enemy to prejudice the Minds of the People against the Establish'd Clergy, and their Doctrine: As for Compelling them to come to our Churches, by any other Penalties, than what the Law shall from time to time think proper, or prohibiting any Books, written in defence of the **Romish Religion**, upon pain of Death; they are quaint Conceits of your own, to make the Argument against you appear ridiculous.

If no *Seducers*, and *False Teachers* be indulged, there will be no Hearers. If there be no **Idolatrous Priests** to offer up the Sacrifice of the **Mass**, there can be no **Idolatrous Sacrifice**. Remove only the Occasions, and Instruments of sinning, and there will not be so great Temptation to Sin. *

But your third Answer to my Objection, is yet more accountable, viz. *That the publick Allowance of Priests would be so far from hindering the Conversion of Papists, that it would be one very probable Means to promote it: Because, say you, those Priests who are now in great Numbers among us, and will be so, whatever Laws are made to the contrary, do make use of those very Laws, which are made against them, not only to hinder the Conversion of Papists, but also to gain Profelytes.*

For thus they argue; 'The Protestants know we are in the Right, and therefore they make Laws to *Vind. p. 46.* hinder us, even from speaking in behalf of our Religion; if we had the Privilege of free Conferences with them, we could easily prove the Truth of our own Religion, and the Falshood of theirs. This they know very well, and therefore they lay us under so severe Re-

* See the Reverend Dr. Bolton's Sermon, *October 23. 1721. P. 32.* who asserts the True Doctrine of the Church.

‘ straits; we dare not appear, much less speak, or dispute
 ‘ with them.—If we could,—you, your selves would
 ‘ find they have nothing to say.

That the Romish Priests do apply themselves in this manner, you say, if there were occasion, you can prove by unquestionable Evidence. And then tell a Story of some Conferences you had; wherein it is more than probable, the **Friar** and the People were playing the Game into one another’s Hands, and at the same Time both artfully deceiving, and imposing upon you.

But suppose, for Remedy of this pretended Inconvenience, and in order to give you, and your **Friar** an opportunity of a second Conference, without being obliged to enter into Bonds of Ten Thousand Pounds; your Scheme of Toleration had taken place, and all your Parishioners, as well **PROTESTANTS** as **Papists**, were to be present at the Conference, in order to see your Skill and Dexterity in Disputation; might not the same **Friar** as reasonably argue thus?

‘ The Protestants knew all along very well, that we were
 ‘ in the Right; and therefore they made Laws to hinder
 ‘ us, even from speaking, in behalf of our Religion; otherwise,
 ‘ wise, had we been formerly indulged in the Privilege of
 ‘ free Conferences with them, we could easily have proved
 ‘ the Truth of our own Religion, and the Falseness of
 ‘ theirs. This they knew; and therefore they laid us under
 ‘ such so severe *Restraints*, that we durst not appear, much
 ‘ less speak, or dispute with them. If we could, you, your
 ‘ selves would have long ago found, they had nothing to
 ‘ say. But God has at length forced even themselves to
 ‘ own, that we have hitherto been most unjustly persecuted.
 ‘ And this ingenious and charitable Gentleman (meaning you, Sir,)
 ‘ has obtained for us that Liberty of Conscience,
 ‘ which we durst not presume to solicit ourselves.

‘ ’Tis plain our Religion of the holy Mother, Church
 ‘ of **Rome**, is the only True Religion, because even our
 ‘ Adversaries, from inward Conviction, scruple not to plead
 ‘ on our behalf.

And were the **Romish Religion** as monstrous, and absurd, as the first Reformers have falsely painted it; 'tis not conceivable how a great and wise Legislature, of which so many Protestant Bishops make up a constituent Part, should ever have consented to such a Toleration, as we now enjoy. If therefore, my dear Catholick Brethren, ye have hitherto held Faith and Integrity; I hope you will continue, and persevere therein, unto the End.

And as for those misguided Creatures, who call themselves *Protestants*; but are, in reality, *Aliens from the Covenant of Promise*, let us pray that their Eyes may be opened, that they may forsake their **Heresy**, and return to the Unity of the *Roman Catholick Church*.

You will exceedingly oblige me, Sir, if you will be so kind to inform me, what Answer you would give, upon our Principles, to such an Argument as this; and how many Degrees nearer Conversion, you think my **Striat** than your's.

But you, without considering any Consequences, except such as you think fit to deduce your self, proceed; *What can be a more likely Way to convince Men of the Falshood of their Religion, than to let them see clearly and fully, that their most learned Men having full and free Liberty of Debate, are utterly unable to say any thing material in defence of it?*

To which I answer, That though Truth be certainly stronger than Falshood; yet generally the Promoters of Falshood, are more active and diligent than the Advancers of Truth.

Besides, it were just with God upon the Grant of such Toleration, to weaken the converting Power of Truth, and strengthen the perverting Power of Falshood, giving the Nation over to be decided thereby.

Again, the World hath ever consisted of more Fools, than wise Men; such who carry their Judgment rather in their Eyes, than their Brains. **Papery** therefore, being more than any other Religion, made luscious to the outward Senses, would probably attract many to embrace it, who are too apt to prefer a *Form of Godliness, to the Power and Substance thereof*.

But

But were it not so, it is certainly no Policy to let in the Wolf, meerly to make the Shepherd more watchful. It would seem rather to follow, that the Establish'd Clergy would be utterly disheartned, and confounded in the Performance of their Duty, when their Parishioners were countenanced to desert them without fear of Punishment.

And to admit the Wolf for no other End, but that the Flock might hear the Shepherd and him parly together is just such another piece of Wisdom, as *Eve's* Communication with the Serpent; or to let a Thief into the House only to avoid the Noise and Trouble of his knocking at the Door.

The distinguishing Qualities, which have always endeared, and will ever continue to recommend the Bishops and Clergy of our Church to the Reverence and Esteem of the People, are Conscience and Courage. The very Reputation of which, will do more to daunt and terrify the Church's Enemies, than all their Concessions can do to reconcile them.

For Courage awes an Enemy, and back'd with Conscience, confounds him: He that has Law on his side, and resolves not to yield, takes the directest course to be yielded unto. For where an Enemy sees Resolution, he supposes Strength; but to yield, is to confess Weakness, and consequently embolden Opposition.

But certainly, it is much better that the Church should be run down by a rude Violence over-powering it, than be given up by our own Act and Consent: For the first can only take away its Revenues, and discourage, or suppress the Publick Exercise of its Discipline, but cannot destroy its Constitutions, as the latter does.

The former may be our Calamity, but the latter being the Effect of our own Consent, will render us inexcusable to all, both Friends and Enemies, and to our selves too: and in the midst of our Desolation, leave us not so much as the Conscience of a good Cause to comfort us.

Add to this, that, as Matters now stand, **Papists** seem to sin upon their own account; the Laws, though not executed, being in full Force against them: But a Publick Toleration of their Religion, adopts the same into the Constitution

tion of Church and State, and makes it become the
 and Sin of the whole Nation.

It is a Jest to say, That if we deny the **Papists** a To-
 tion in this Kingdom, the Kings of *France* and *Poland*
 y take Umbrage from thence to persecute the Prote-
 nts in their Territories: They may do so, if they please;
 d perhaps would do so, even after our Compliance. But
 they make use of their Authority, to persecute the
 urch of Christ, God will severely judge them at the
 Day.

We must in the mean time take care not to offend Al-
 ighty God, the great *KING* of Heaven, in order to
 ase any King, or Potentate whatsoever.

I entirely agree with you, that the *Conversion of the*
papists in this Kingdom, is the best and surest way to pre-
vent the Dangers of Popery to Church and State. And all
 rsons in their several Stations, ought most heartily and
 alously to promote so good a Work; not only by their
 arguments, Perswasions, and Example, but also by their
 fluence and Authority, in putting the Laws in Execu-
 on; without which, I fear, the best Arguments will little
 ail, because *Talking* and *Doing* are very different things.
 d to make use of the words of Bishop *Sanderfon*, in one
 his Prefaces,

'I dare not promise my self any great Hopes, that any
 thing that can be spoken in an Argument of this Na-
 ture, tho' with never so much Strength of Reason, and
 Evidence of Truth, should work any kindly Effect upon
 the Men of this Generation, when the Times are no-
 thing favourable, and themselves altogether indisposed to
 receive it.

'No more than the choicest Musick can affect the Ear
 that is stop'd up; or the most proper Physick operate
 upon him, that either cannot, or will not take it. But
 as the Sun, when it shineth clearest in a bright day, if the
 Beams thereof be intercepted by a Beam too (but of
 another kind) lying upon the Eye, is to the Party so
 blinded, as if the Light were not at all, so I fear it is in
 this case.

‘ Not through any Incapacity in the Organ so much
 ‘ especially in the learner Part among them, as from the
 ‘ Interposition of an unsound Principle; which they have
 ‘ received with so much Affection, that for the great Com-
 ‘ placency they have in it, they are loth to have it re-
 ‘ moved.

‘ Thus, they of the *Roman* Party, having once the
 ‘ roughly imbibed this grand Principle, that the *Catholic*
 ‘ Church (and that must needs be it of *Rome*) is Infalli-
 ‘ ble, are thereby rendered incapable to receive any Impre-
 ‘ sions from the most regular and concluding Discours-
 ‘ that can be tendred to them, if they discern any thing
 ‘ therein disagreeing from the Dictates of *Rome*; and so are
 ‘ perpetually shut up in a Necessity of Erring, (if the
 ‘ Church can Err) unless they can be wrought off from
 ‘ a Belief of that Principle; which is not very easily to be
 ‘ done, after they have once swallowed and digested it
 ‘ without the great Mercy of God, and a huge Measure
 ‘ of Self-Denial.

Such, and so great, is at all Times the Difficulty of con-
 verting the *Papists*.

And yet for the sake of this pretended Infallibility of the
Church, you infer, *Sermon*, p. 11. That it is
Wind. p. 48. more reasonable the *Papists* should punish the *Pro-*
testants, in order to their Conversion, than that the *Protestants*
 should punish the *Papists*. And tell me, That either I,
 my Printer, or Corrector, have made Nonsense of your words
 by inserting [Unreasonable] instead of [Reasonable.]

How that Mistake happen'd, is not very material to en-
 quire, since you confess in your *Postscript*, that it is cor-
 rected in the Second Edition, by which you may be sure
 it was a Mistake somewhere: And I assure you, Sir, the
 plain meaning of your words appear'd to me so very bad
 that I had not the least Temptation to make them worse.

But why so angry about a small Blunder, or so extremely
 nice about the Propriety of one single Expression? You
 know, I live at a great Distance from the Press, and there-
 fore ought to pass by such Trifles, as below your Notice.

Hanc veniam petimus, dabimusque vicissim.

The World (however divided in the Controvesy) will be so favourable, as to believe, we both know how to write good *English*. And with no other Intention, than to show you, who set up for such an exact Writer, that you are liable to Mistakes of the like Nature, and therefore have no such occasion to Triumph: Be pleas'd to look back upon your own Words, *viz. Nonsense* *Vind. p. 48.* *There is, and 'tis none of my, Mine;* and

when you have accounted for your Redundance, perhaps I shall be equally able to account for my Defect.

This, I confess, is a Digression from the Subject of converting the *Papists*, which, however Difficult it might have been before, is not, I am sure, made less so, by the arguments you have put into their Mouths; and the Liberty you have labour'd to obtain for them.

If you do not yet understand the meaning of *that smart Remark*, as you call it, *Physician heal thy self;* *Vind. p. 49.* consider it again, and compare it with the Observations I have made, and perhaps you may find it out.

From hence, to *Page 51*. I perceive nothing which has not been already touch'd upon; save where you insinuate, *that, perhaps the reason, why I am for removing my Priest, lest he prove too hard for me in Disputation.* That I take a little unkindly from you; but hope for the future, you will forbear to triumph over my Weakness: And rather conclude, that since I have been so hardy to Enter the Lists, with such an Ingenious Adversary, as you are, I need not be afraid to Encounter any Popish-Priest in the Kingdom.

The next thing worth Notice, is, *The Consideration of our Society, for the Conversion of the Papists;*

which I take to be admirably well composed, *Vind. p. 51.* and constituted already, in both Houses of Par- *&c.*

liament, and the Justices of Peace, in every County.

The former have sufficiently declared their Pleasure, and Inclination, by very good and wholesome Laws: Which, the latter took care to put faithfully, and impartially in

* Alluding to Mr. S——'s Style.

Execution, I am still of Opinion, there is no manner Necessity for your New Society.

And this may serve likewise for an Answer to an Objection, which may be collected from my Letter, Page 2. *What if the Priests will not be so modest as to withdraw themselves, though they know their Intrusion is contrary Law? Why then, say you, in my Name, a Law must be made to hang them all up, or throw them into the Sea, as Jonah was served; (for the Laws Transporting them, are found to be ineffectual) and then the Conversion of the Papists, by the Labour and Application of the Resident Established Clergy, would be much more easy, and practicable, than any other Method whatsoever.*

But do I in that Paragraph, or in my whole Letter say any thing, which tends even to insinuate, that I desire a New Law to be made, to hang up all the unregistered Priests, or throw them into the Sea, as *Jonah* was served? No; I think the Laws we have, are sufficient, if they were duly executed.

How unfairly then have you represented this Passage to raise a Clamour of Persecution against me? But my words were these, *If they (viz. the unlawful Priests) will still presume to continue contrary to Law, to the Disturbance of our Religion, and Government; 'tis but just and reasonable that they, as well as all other Malefactors, should suffer the Penalties which the Law has appointed.* And surely, if our Laws declare, That he who steals his Neighbour's Sheep shall be punished; there is no imaginable reason, why he who breaks into the Sheepfold of the Church, like a Thief and a Robber, to pervert and seduce the Flock of Christ, to everlasting Destruction; should not, in the Execution of the Law, be much more punishable, unless it can be proved, that the Church of Christ deserves not the same Regard of the Legislature, as a Man's Property; or that the one is not so great a Crime, as the other.

This Method you may Ridicule, as much as you please. *call it a most unchristian one; and cry, as I do with it, you are ashamed of it.* But remember that at the same time you labour to expose me, you expose also the Wisdom of the Legislature to Scorn and Contempt.

and do as much as in you lies, to dignify every **Romish** Priest, (who has suffered, or hereafter may suffer, by the Laws now in Being) with the honourable Title of a **CONFESSOR** at least, if not a **MARTYR**.

But if the Magistrate thinks fit to bear with Patience such an Indignity, I have the less Reason to complain of the Treatment; and shall (according to my Duty) only lay before the World, what God himself has pronounced in the like case, *I have seen in the Prophets of Jerusalem an horrible thing, they walk in lies; they strengthen the hands of Evil-doers, that none doth return from his Wickedness. Thus, saith the Lord of Hosts, hearken not to the words of the Prophets,* *Jerem. xxiii. 14, 16, 17, 21, 22.*

that prophecy unto you; they make you vain; they speak a Vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, the Lord hath said, ye shall have Peace; and they say unto every one that walketh after the Imagination of his own heart, no evil shall come upon you. I have not sent these Prophets, yet they ran; I have not spoken to them, yet they prophesied; but if they had stood in my Counsel, and had caused my People to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

If the Testimony of one Prophet, be not thought sufficient, that by the Mouth of two Witnesses every word may be established; hear again what the Prophet Ezekiel says, *Woe to the Shepherds of Israel, that do feed themselves; should not the Shepherds feed the Flocks? My Sheep wandered through all the Mountains, and upon every high Hill: yea, my Flock was scattered upon all the Face of the Earth, and none did search to seek after them. As I live, saith the Lord God, surely because my Flock became prey, and my Flock became meat to every beast of the Field, because there was no Shepherd; neither did the Shepherds search for my Flock, but the Shepherds fed themselves, and fed not my Flock. Therefore, O ye Shepherds, hear the word of the Lord. Thus saith the Lord God, behold I am against the Shepherds, and I will require my Flock at their hand, and cause them to cease from feeding the Flock, neither shall the Shepherds feed themselves any more. For I will deliver my Flock from their Mouth, that they may not be Meat for them.* *Ezek. xxxiv. 2, 6, 8, 9, 10.* **God**

God in his Mercy grant, that these Denunciations may not affect the present Age, as much as the Age in which they were deliver'd.

You next proceed to tell me, *what those other means* which may be used to recover the **Papists** from their Errors, which I desired might be communicated for the Benefit of the Publick. *And if you say, are such as the Society you have mentioned, if such a one be form'd, shall think proper.*

In the mean while, I only desire, that such Methods the Legislature has already thought fit to appoint, be made use of, and then perhaps you may be convinced, that there is no need of your Society at all.

And sure, if we duly consider'd, to what manifest hazard of Damnation, all the **Papists** of this Kingdom stand exposed, in the Judgment of one of the most Learned and Orthodox Divines of the Church of *England*; we should not think it prudent or safe, to delay one Moment, a Work so useful and charitable to the Souls of our Neighbours and Fellow-Christians.

But instantly and zealously set about it, by such means and with such helps as God has given us; 'till the Lord God puts it into the Hearts of the Legislature to devise other means, which may be judged more proper to attain that end.

The Person I mean, is the great Bishop *Sanderfon*, who in answer to an Objection, with which he says, 'The **Romish Catholicks** often twit us, with respect to our Forefathers, saying, (were they not all down-right **Papists**? Believed as we Believe? Worshipped as we Worship? The *Protestants* will not say, they all lived and died in **Idolatry**, and so were Damn'd. And if they were saved in their Faith, why may not the same Faith save us? And why will not the *Protestants* also be of that Religion, which brought their Fore-fathers unto Heaven?) calls it a Motive more plausible than strong.

And then proceeds to determine the Question, after the following manner, very necessary to be consider'd by both **Papists** and *Protestants*.

*Serm. on Gen.
xx. 6. Sect.
17.*

We have much reason, *says he*, to conceive good hope of the Salvation of many of our Fore-fathers, who led away with the common *Superstitions* of those **blind Times**, might yet by those general Truths, which by the Mercy of God were preserved amidst the foulest over-spreadings of **Papery**, agreeable to the Word of God, (tho' clogged with the Addition of many Superstitions, and Antichristian Inventions withal) be brought to true Faith in the Son of God, unfeigned Repentance from dead Works, and a sincere Desire and Endeavour, of a new and holy Obedience.

This was the Religion that brought them to Heaven; even Faith, and Repentance, and Obedience. This is the True, and the Old, and the Catholick Religion; and this is our Religion, in which we hope to find Salvation. And if ever any of you, that mis-call your selves *Catholicks*, come to Heaven, it is this Religion must carry you thither.

If together with this True Religion of Faith, Repentance, and Obedience, they embraced also your Additions, as their *blind Guides* then led them; Prayed to our *Lady*, Kneeled to an *Image*, Crept to a *Cross*, Flock'd to a *Mass*, as you now do. These were their Spots and their Blemishes; these were their Hay and their Stubble; these were their Errors and their Ignorances; and I doubt not, but as *St. Paul*, for his Blasphemies and Persecutions, so they obtained Mercy for these Sins, because they did them ignorantly in mis-belief.

And upon the same ground, we have cause also to hope charitably of many Thousand poor Souls in *Italy*, *Spain*, and other parts of the Christian World at this Day; that by the same blessed means, they may obtain Mercy and Salvation, in the end. Although in the meantime, thro' Ignorance, they defile themselves with much foul *Idolatry*, and many gross Superstitions.

But how can *Idolaters*, living and dying so without Repentance, be saved? — It is answer'd, I do not so excuse the Idolatry of our Fore-fathers, as if it were not in it self a Sin, and that (without Repentance) damnable.

But yet their Ignorance being such as it was, nourish'd by Education, Custom, Tradition, the Tyranny of
 ' their

' their Leaders, the Fashion of the Times, not without
 ' some shew also of Piety and Devotion; and themselves
 ' withal, having such slender means of better Knowledge
 ' though it cannot wholly excuse them from Sin, without
 ' Repentance, damnable; yet it much lessens and qualifies
 ' the sinfulness of their *Idolatry*, arguing that their con-
 ' stance therein was more from other Prejudices, than from
 ' a wilful Contempt of God's holy Word and Will.

' And as for their Repentance, it is as certain, that
 ' many of them, as are saved, did repent of their *Idolatry*
 ' as it is certain no *Idolater*, nor other Sinner, can be saved
 ' without Repentance.

' Some of our Fore-fathers, then, might not only live
 ' **Popish Idolatry**, but even die in an *Idolatrous* A-
 ' breathing out their last, with their Lips at a *Crucifix*
 ' and an *Ave-Mary*, in their Thoughts; and yet have tri-
 ' ly repented; (though but in the general and in the crowd
 ' of their unknown Sins) even of those very Sins; and
 ' have at the same instant, true Faith in *Jesus Christ*, and
 ' other Graces accompanying Salvation.

' But why then, may not I, will some **Popish** say
 ' continue as I am, and yet come to Heaven, as well as they
 ' continued what they were, and yet went to Heaven?
 ' I be an *Idolater*, it is out of my Error and Ignorance
 ' and if that general Prayer unto God at the last, to for-
 ' give me all my Ignorances, will serve the turn, I may
 ' run the same course I do, without Danger or Fear; God
 ' will be merciful to me, for what I do ignorantly.

' Not to preclude all possibility of Mercy from thee,
 ' any Sinner: Consider there is a great difference between
 ' their State, and thine; between thy Ignorance, and theirs
 ' they had but a small Enjoyment of God's word, hid from
 ' them, under two Bushels for sureness; under the Bushel
 ' of a Tyrannous Clergy, that if any Man should be allowed
 ' to understand the Books, he might not have them; and
 ' under the Bushel of an unknown Tongue, that if any
 ' Man should chance to get the Books, he might not un-
 ' derstand them.

' Whereas to thee the Light is holden forth, and set
 ' a Candlestick, the Books open; the Language plain,

gible, and familiar. They had Eyes, but saw not; because the Light was kept from, and the Land was dark about them, like the Darkness of *Egypt*: But thou livest as in *Goshen*, where the Light encompasseth thee on all Sides, where there are burning and shining Lamps in every corner of the Land; yet is thy blindness greater (for who so blind, as he that will not see?) and more inexcusable, because thou shuttest thine Eyes against the Light, lest thou shouldst see, and be converted, and God should heal thee.

Briefly, they wanted the Light; thou shunnest it; they lived in Darkness, thou delightest in it; their Ignorance was simple, thine affected and wilful. And therefore although we doubt not, but *the Times of their Ignorance, God winked at*; yet thou hast no Warrant to presume, that God will also in these Times wink at thee, who rejectest the Counsel of God against thine own Soul; and for want of Love and Affection to the Truth, art justly given over to strong Delusions, to believe Fables, and put thy Confidence in Things that are Lies.

Thus far that judicious Author; which plainly shews the Sense he had of that matter, and how far he would have been from a *Toleration* of that Religion, which exposed the Souls of Men to so great Danger.

As to your Scheme, to provide for the Education of Children of **Papists** under publick Inspection; of which you seem concern'd that I will not do you the favour to express my Approbation. The reason is, because I do not yet understand how it is to be regulated, or under what Limitations; when these are clearly and fully discover'd, you may probably hear from me on that Head; till then, I can neither approve, nor condemn it.

But if what I have heard be true, that they were to be educated in the College of *Dublin*, and not obliged to Chapel Duties; to make use of your own words, *Wind. p. 53.* **Way with it, I am ashamed of it.** For it might be not only the Ruin of that famous University, (for whose good Literature and Discipline, I have the greatest Veneration) but in process of Time, of the whole Church and Nation.

Whether you have arraign'd, or impeach'd the Law or no, is humbly submitted to the Learned *Vind. p. 55.* the Law, upon a serious Consideration of your *Sermon* and *Vindication*, of the utter Inconsistency of your Doctrine with the Second Canon and Eighteenth Article of the Church, my Lords the Bishops are the most proper Judges.

When I took notice in my *Letter*, p. 33. of your telling your Hearers in the Language of Scripture, *that you spoke as to wise Men, &c.* I did not imagine that you designed the words of Scripture for a Proof *Vind. p. 55.* or that you did, by using them, intend to determine the Point. But that you thought you had given such broad Hints, that it would be easy for all your Hearers to guess your meaning. *56.*

You say, you thought the words apt to your purpose, and therefore used them without any regard to the Context; which happen'd very unluckily for you on that occasion, and made the Application much more pertinent to my purpose than your own.

But, say you, what use do I afterwards make of what I have said in general Terms? Are not my plain words, *Sermon p. 36, 37.* That the Benefit of Toleration ought to be allow'd them, on condition that they really and sincerely renounce those Principles which are destructive of Government, and think themselves bound in Conscience to conform accordingly.

You tell me, I will perhaps think you put an impossible Case; and that whatever Professions the Papists may make, the Pope will dispense with them, and then they do not think themselves bound by them.

All this I verily believe; nay further, if the present Pope should declare his Judgment, *E Cathedrâ*, in your favour I would not depend upon it; because his next Successor being as much a Pope as he, might possibly annul his Predecessors Decrees, or declare that they were void and null from the beginning.

Supposing which to be true, say you, Pray what follows? Only that Mr. S. in one Paragraph, in his *Sermon*, has said nothing. *Vind. p. 56.*

And consequently, since that Paragraph comprises his whole Design, that Mr. S. in his whole *Sermon*, has said little or nothing to the purpose: For the one seems to follow as naturally as the other.

But by *what* Logick I think it proper to infer, that when we say, the **Papists** ought to be allow'd some *Vind. p. 57.*
benefit of a Toleration, on certain express Conditions,

you mean that they ought to be allowed it, whether they will, or can perform these Conditions, or no, you cannot conceive.

To which I reply, by denying that I have made any Inference, of that sort, in the Page of my *Letter*, to which you refer, or any where else that I know of; be- *Let. p. 19.*

cause it always was, and is still my fix'd Opinion, that **Papery** upon no Conditions ought to be Tolerated.

But you proceed, if they can, and will perform these Conditions, you own, you cannot see why they should *Vind. p. 57.*
be Tolerated. And all that you have said,

insinuated, is, that considering the present Circumstances, it might not be amiss to make them some such Offer, under the Penalty of Banishment, if this Method of Acting should to the Legislature appear in the whole prudent and convenient; for this is a Case of Extremity, you have proved to be lawful.

This Method, you tell me, you perceive I do not like, and you, nor I neither: Why then did you propose such a Penalty, as you did not approve *Vind. p. 65.*

and might be sure the Legislature would not think it prudent to put in Execution?

I may perhaps be mistaken, but a probable reason, which at present occurs to me, is, that the Toleration might first be made with that terrible Penalty annex'd, to such as would refuse to comply with the Conditions; which all perhaps could do, who had not Dispensations, and the Government would neither think it prudent nor convenient to banish so great a Number; so that in effect it would be found, we had granted a Toleration of **Papery**, without any Conditions requisite for our own Security, and reduced ourselves to worse Circumstances, than we were in before.

You next tell me, that you thought (and are still of the same Opinion) that it deserved well to be consider'd, whether a

limited Toleration of the **Papists**, under certain Conditions (before expressed) might not be innocent, or, it might be useful to the Government; and having the Honour to be appointed to preach before the Representative Body of the Nation, on a Day, when the barbarous Usage, which the **PROTESTANTS** of **IRELAND**, had formerly met with from the **Papists**, naturally directed every Man's Thoughts to consider the present danger the Nation is exposed from those who are under the Influence of the same false and bloody Religion, you thought you could not better discharge the Duty incumbent on you, than by speaking on a Subject, which gave you occasion of saying so much on this Point, as might any thing you could say were worthy the notice of that great Body) put it in a way of being thoroughly examined, viz. whether a Toleration of the same false and bloody Religion, upon certain Conditions, which are like Sampson's Cords, broken, whenever this, or a succeeding **Pope** shall see convenient, might not be innocent, or, it may be useful to the Government?

I choose to set down your words at length, and though I am perswaded it is the best defence you can possibly make yet really, Sir, in my Opinion, the worst Enemy you have could not have written a more severe Satyr upon you, to that particular. For my own part, I am willing to let the Passage stand as it does, and think it sufficiently justifies my Charge against you, viz. that your Sermon was inconsistent with the Occasion.

But you are pleas'd still to think otherwise, and have the Satisfaction, as you say, to find Men of the best Sense and Judgment entirely of your Opinion.

Happy you! to have engaged so valuable an Interest in your favour; whilst poor I, labour to convince only the Weak and the Ignorant; shewing my self, in the mean time the greatest Fool in the Nation, to oppose such a rational and judicious Project, as you have advanced.

But, good Sir, be sure that those Gentlemen, who so freely declare themselves of your Opinion, are all True Protestants, and beware of Flatterers: For, as far as I can find or hear, the Friends you have, are only so upon a wrong

ate of the Question; and perhaps some Months may convince you, that you have made a very wrong Computation. Especially, when they perceive by what fallacious Reasoning, you have led them into that Mistake. The *Papists*, I am told, do generally applaud, and extol your Performance, and so zealously drink your HEALTH, (as their GREAT ADVOCATE) even to Protestants, that some Quarrels have ensued already upon that account: If this gives you any pleasure, I freely resign all my Pretensions to the Applause of such Persons; *Quorum maxima laus, vituperium est.*

But you proceed, *Have I concealed any thing of the danger the Nation may be in from Popery? Have I dissembled or softened any of the worst Opinions of the Church of Rome? &c.* *Vind. p. 58.*

I will do you justice to say, that I think you have not. But that still occasions greater surprize, to find you, after that, recommend a *Toleration of Popery*; which was a *Pill* hard to swallow, that, you knew it could not pass without *Water or Gilding*. But the *Ugly Compound* being now discovered, it is no wonder that you find a Clamour rais'd against you. Retract your Error, that Clamour will quickly cease, and all People will think as well of you, as ever they did before.

But how could you expect to be credited, in what you advance, that the *Papists* either can, or will perform the Conditions, without which, *Vind. p. 57.* you have not said, they should be Tolerated; when two of the greatest Authorities in the World, lay directly in your Way, in defence of the contrary Opinion?

The most Reverend his Grace of *Tuam*, in a Sermon formerly quoted, upon a nice Consideration of this very point, thus expresses himself; 'The Time would fail me to speak of the many bitter Persecutions, which on account of Religion, have been carried on by the *Papists*, in the Dominions of *Savoy* *Serm. p. 26.* and *Piedmont*; and of a late one within our own Memory, in a Neighbouring Kingdom, wherein, contrary to a Law irrevocably Established, and publick Faith most solemnly given, the reformed Religion has, by very cruel,

as

' as well as unjust Proceedings, been utterly extirpate
 ' But instead of multiplying Instances, I shall only def
 ' any one, who on this account, would stand up in favo
 ' of **Papery**, to produce one single Testimony, if he ca
 ' out of any authentick History, whereby it may appe
 ' that the **Pope**, or his **Partisans**, for these Five Hu
 ' dred Years past, ever once omitted to persecute, and e
 ' tirpate those whom they are pleased to call **Hereticks**
 ' except it were, where they had not the Power to
 ' it.

' And if one single Example of this sort cannot be g
 ' ven, I think we may without Uncharitableness, affir
 ' that the true Spirit of **Papery**, is a persecuting Spir
 ' and therein directly contrary to the Spirit of the G
 ' spel.

' Blessed be God, that the Kingdoms to which we b
 ' long, are by a standing Law secured, from having a **P**
 ' **pish** Successor to sit upon the Throne. But nothi
 ' can be more weak than to imagine, that a Prince
 ' that Religion, will ever think himself obliged to prote
 ' his Protestant Subjects (whom he accounts as **Hereticks**
 ' in the Exercise of theirs any longer, than until he
 ' Force on his side, sufficient to oppress and crush the
 ' whatever Oaths or Promises he may have given them,
 ' their Security.

' For by the Laws of his Church, he is under a pr
 ' Obligation, to persecute and destroy them, from whi
 ' his Oath cannot free him; or if it did, yet Oaths th
 ' are given to **Hereticks**, or that are any way contr
 ' to the Interest of what they call the *Catholick Relig*
 ' are by them esteem'd to be of little, or no Force; on
 ' any Scruple about them should remain, the Power whi
 ' the **Pope** claims, and has often exercised of dispens
 ' with Oaths, will soon find a Salve for his Conscience

You see, Sir, from this great Authority, what admir
 Conditions you propose for the Security of the Establish

* See the Reverend Dr. Bolton's Sermon, October 23, 1721. p.
 to the same purpose.

Religion and Government, should your Scheme for the Toleration of **Papery** take place.

If you are not yet convinced, give me leave to lay one Authority more before you, which I hope will be sufficient to convince you; and that is your own, viz. 'Every one who is acquainted with the Principles of the Church of *Rome*, cannot but know, of how little weight among them, the most solemn Oaths are, which may be evaded by Equivocation, or mental Reservation, or dispens'd with, and annull'd for the good of the Catholic Cause. Again,

Reverend
Mr. Edward
Synges Ser-
mon on Ne-
vember 5.
1724. p. 18.

* As this is in point of reason very probable, so has it in fact frequently happen'd, that Princes of the **Romish** Perswasion, who have lain under the greatest Obligations to their Protestant Subjects, and bound themselves also by solemn Promises, to allow them the free Exercise of their Religion, have yet in a moment cancell'd all these, and have treated those as Enemies, to whom they ow'd the Power, they exercised against them.' Instances of which you produce very proper and pertinent.

Serm. p. 19.

But how could you so candidly own all this, and yet within less than the space of one Year, recommend the Toleration of **Papery**? Are the **Papists** alter'd from what they were? *Can the Ethiopian change his Skin, or the Leopard his Spots?* Or are you changed, and discern Things another Light, than you did before?

You say, *If the Papists are sincere, and their Professions al, they deserve some Benefit of a Toleration.* But, according to you, they neither are sincere; nor can their Professions be depended upon by any Protestants: Therefore they deserve no Benefit of a Toleration. This overthrows your whole Design, and Argument.

Among the Directions which I give you for a Reply, it seems you find this extraordinary one, that I particularly

Vind p. 62.

intend you, to deduce no Arguments from the Law of Nature; upon which you retort, that possibly the Reason why I have not vouchsafed to answer your Argument, is because it is in part drawn from the Law of Nature. But, do I think
the

the Law of Nature is against me? And, why have I such Aversion to Arguments drawn from the Law of Nature?

To which I reply first, That you and I being Clergymen, when I desired you to prove the Doctrine you have advanced out of holy Scripture, I did not conceive I challeng'd you at improper Weapons; or such as you could with the least colour of Reason, or Justice decline.

Because if your Positions be not grounded upon Scripture or fairly deducible from it, they may perhaps pass for *Political Maxims*, but cannot with any Propriety of Speech, be called *Christian Doctrine*.

Besides, you your self allow, that *the Law of Nature, nothing else but the Dictates of Natural Reason, in Matters of Religion, consider'd as antecedent to Divine Revelation*.

Divine Revelation therefore having taken place, I am humbly of Opinion, that alone is, and ought to be, between Christians, the Standard of all Controversies in Religion and Doctrine; unless it should seem to be insinuated, that *God sent Light into the World, and Men chose Darkness rather than Light, because their Deeds were Evil*. Again,

If the Law of Nature were a certain and sufficient Rule or Guide, how came it to pass, that all Men, in all Nations did not agree, in the same common Notions and Opinions of right and wrong, and in the same manner of worshipping the Supreme Being? Or, to make use of the Apostle's Language, when the Heathen World knew God, that *they glorified him not as God, neither were thankful, but became*

Rom. i.
21, 22 *in their Imaginations, and their foolish Heart were darkned: Professing themselves to be Wise, they became Fools*. So that upon the whole, the Law

of Nature seems to be just such another Principle, as the *Quakers Light within*, which varies according to every Man's Fancy; or as the Community think fit to limit, and circumscribe it.

But further, have we not likewise the Testimony of inspired Apostle, to determine the Point in debate? *That the natural Man receiveth not the things of the Spirit*

1 Cor. ii. 14. *God, for they are foolishness unto him; neither can he know them because they are spiritually discern'd*, i. e. as Dr. Hammond paraphrases it, 'Such Things

these, they that are led only by the Light of human Reason, the learned Philosophers do absolutely despise, and so hearken not after the Doctrine of the Gospel; for they are only to be had by understanding the Prophecies of Scripture, and other such Means, which depend upon Divine Revelation, &c.

From whence I infer, that the Law of Nature is an incompetent Medium for the Perception of Divine Truths; which are not to be clearly seen, but through the Mirror of God's Word, by the Illumination of his Spirit.

But to shew you, that I am not afraid to engage with you, even at your own Weapons; let you and I, for Arguments sake, suppose our selves under the Guidance of the Law of Nature only; and whatever Liberty others might show themselves, resolutely determined, that we, and our Household would serve the True God.

Suppose then, that notwithstanding all our Zeal and Piety, some of our Children, or Servants should rather incline to follow the Ways of their Idolatrous Neighbours round about them: Should we not, by all the Power and Authority we had, inhibit and restrain them? Or would it, think you, be lawful so to do? I am perswaded, you will not, you dare not say the contrary.

Whatsoever Authority therefore, we, as Parents, or Masters of Families, lay claim to, or exercise over those of our own Household; the same may the Supreme Magistrate of every Kingdom, lay claim to, and exercise over his Subjects, as the common Parent of his Country. So that in Truth, the Law of Nature, and Reason seems to be as much against you in this Argument, as the Law of God.

And as to the Law of Nations, whenever you can prevail upon all the Empires and Kingdoms of the World, to approve your Scheme, there may perhaps be some shew of an Argument, as to that Particular. But till that Time, I humbly beg, in behalf of my Countrymen, that you would not endeavour to expose their Understanding to the World; which, though by some, it has been too maliciously turn'd into a *Proverb*, would then pass for an *Aphorism*; if, at your Instance, the *IRISH* Nation should discover themselves, to be the only Fools in it.

Z

But

But whereas you assert, That if there be a competent number of Priests, who appear under the Protection of the Law, to perform Divine Offices, among the People, they, who are no further concern'd than to the Mass, &c. will be under no Temptation to encourage others.

Nay, 'tis no way absurd to say, that the Priests who have Allowance, will themselves concur to keep out the rest; for Secular Priests have generally no great Affection for the Regular, and you do not think but a Romish Priest may be as much afraid of a Sharer in the Benevolence of his People, as I apprehend to be of my Tythes.

But as Matters now are, all being under the same legal capacities, are upon an equal Foot; they must shelter and protect each other: Nor will the poor biggotted People comply openly, because they think it, in the whole, better to bear the Numbers and Exactions, than totally to want them.

The great number of Priests therefore which is now in the Kingdom, is, in your Opinion, to be ascribed to nothing more than to this, that, as the Laws now stand, none are allowed unless perhaps one, or two, that remain of the Registered ones, and to this also, you think it is owing, that a great, probably the much greater part, are of the worst sort, Regulars. These being generally most attached to the See of Rome, are undoubtedly the Persons whom the Pope, and the Congregation, propagandâ fide, at Rome, will always chuse to send hither, and the Submission they think themselves bound to pay to the Commands of the Pope, or of the Superiors of their Order, will at all times engage them more than others, to run all hazards that may attend their coming into this Kingdom.

So that, upon the whole, you desire I would be pleas'd to consider, whether it be not more prudent, more convenient, for the Interest of the Protestant Religion, and his Majesty's Government, to allow in this Kingdom, suppose Five Hundred Secular Priests, educated in any of those Countries, or Universities, where the dangerous Doctrines we have now been speaking of, are neither taught, nor received; or, to suffer Matters to continue as they are, or, to have perhaps Two Thousand, for the most part Regulars, or educated in Countries, where these destructive Doctrines are in high Request? &c.

To this, because here I find you speak plain *English*, I will return as distinct an Answer, as I am able.

First, That I know no such Popish Countries, or Universities, where the dangerous Doctrines, we have now been speaking of, are neither taught, nor received; neither do you seem to know any such in your Sermon, on the 5th of *November*, 1724. as I have formerly quoted it. And if you have made any new Discoveries since that time, you ought to have told us, where those Countries and Universities lie; that in a Matter of so great Importance, others might have been able to inform themselves of the Truth of such an Assertion.

For as to Dr. *Francis Martin*, your *Louvain* Professor, and his short Treatise against the Deposing Power; that is but a single Instance, *not exempt from Equivocation, Mental Reservation, or Papal Dispensation, for the Good of the Catholick Cause*, as you your self have determined the point: And it is a known Proverb, That *one Swallow makes Summer*.

Besides, for ought you know, that very Treatise might be the occasion of the said Dr. *Martin's* leaving the University of *Louvain*, and desiring to settle in his Native Country. I have given the World a hint of my Knowledge of Dr. *Martin*, before your Sermon, and perhaps I have more Reasons to suspect that Scheme, than I think proper to tell at this Time.

But how are you sure, that, even upon your own Scheme, five Hundred Priests would be sufficient to answer the Exigencies of the whole Kingdom; so that every Papist might conveniently hear Mass, and consequently be under no temptation to encourage others? If you are not sure of that Position, your Proposal is ridiculous and absurd.

For if any *Papists*, do not enjoy the Exercise of their Religion, they will, according to your Principles, be *Restless and Uneasy*; and have reason to complain, that they are hardly and unequally dealt withal: And consequently, since, by your Doctrine, *the Opinions being supposed, the Professions and Actions become Necessary, and Mens Duty*; the people must either call in more Priests, or be disposed to *Rebellion, or Sedition*; or, instead of *Five Hundred*, we may perhaps

perhaps have *Ten Thousand*, by the same reason, that admit any Number whatsoever: For if any given Number be necessary, every additional Number must be allowed equally necessary, till no **Papists** in the Kingdom have reason to complain; and who can certainly tell when, where that will End?

Again, these licens'd Priests must either receive their Ordination abroad, or be ordain'd by licens'd Bishops at home. If the latter, besides a certain Number of Priests, we must likewise have a competent Number of Popish Bishops, appearing in a publick Character; which will look for an Establishment of that Religion, that it will be hard on the common People to distinguish between the Regalia that is to be paid to their Bishops, and ours.

This will not only confirm the Papists in their Error and Ignorance, when they find a regular Succession of Clergy settled amongst them, by authorized Bishops of the *Romish* Church; to whom they can at all Times appeal with their Complaints, and Recommendations: But must be likewise a dangerous Snare to the Consciences of many wavering, and ill-grounded Protestants (especially if they have before conceived any notable Prejudices against the Established Bishops, and Clergy) to forsake the Communion of the Church, and prefer the *Romish* Religion to their own: Which, were it not a safe way of Salvation, they can never, by their weak Reasonings, conceive, were a great and wise Legislature, upon mature Deliberation would have thus set, as it were, upon a level, with the

National Church. What occasion the Enemies of the Lord might from hence take to blaspheme, may be easily conjectured, than explained.

Besides, these licens'd Bishops and Priests, must either renounce and abjure the Pope's Supremacy, or persist to assert and maintain it. I do not find the former in all your Scheme; and the latter, I am sure, is setting up *Imperium in Imperio*: Which, how prudent and convenient it may be, or how much for the Interest of the Protestant Religion, and his Majesty's Government, to allow this Kingdom, is humbly submitted to the Learned in the Law to determine.

But were there no *Romish* Bishops to be licens'd, then must the Candidates for the Priesthood, be obliged to receive Orders in Foreign Countries; and return back with such pernicious Infusions, as might, for ought I know, make your Scheme liable to no less Inconveniencies.

For me, it shall suffice to say, That since, by your own

Confession, the known Principles of the *Romish*

Serm. p. 29.

Religion, are destructive of all Protestant

Serm. p. 30.

Governments; and it is an avowed Maxim, That

No faith is to be kept with Hereticks:

Since their most solemn Oaths and Promises

may be evaded by Dispensations, Equivocations,

Mental Reservations; and since withal, the

Exercise of their Religion is Idolatrous, I can-

not but conclude with the Psalmist, *They are*

gone out of the Way, they are altogether become

ominable; there is none that doeth good, no, not one.

But suppose, for Arguments sake, there were just Five

Hundred Priests tolerated, and no more: How shall the

Nation be freed from the other *Two Thousand Regulars*,

which, you presume, may be now Resident among us, con-

trary to Law? Either effectual care must be taken in that

Matter, or your Scheme tends to no manner of purpose,

unless to reduce the Kingdom to a worse Condition, than

it was before, by the addition of Five Hundred more

Priests.

And *must the Rest*, to make use of your own words, *be*

all hang'd or drown'd? For, according to you, *Transporta-*

tion is found to be ineffectual: Can the Two Thousand Re-

gulars be removed by any other Method, without Force, or

Persecution, as you call it? I beseech you, Sir, answer this

distinctly; for I ask you by way of Advice and Informa-

tion, being in hopes to get rid of my Priest that way.

If in this case you allow FORCE to be necessary,

as, I am perswaded, all the unprejudiced part of Mankind

will conclude, it can never be effected without it) there's

an End of your whole Scheme, and Argument; and you

unjustly condemn others, in that which you your self ap-

prove of.

Sermon on the Fifth of November 1721, p. 18.

Psalm liii. 4. Old Version.

It

It is a Jest to say, *That the Priests, who have Allowance*
Vind. p. 72. will concur to keep out the Rest: The Roman
 Priest who officiates in this Place, has offend
 as much against Law, as any of your Two Thousand R
 'gulars can possibly be supposed to do. And if I, who
 Establish'd Minister, with the Application I have us
 have not been hitherto able to remove him; you shall
 ver perswade me, that the *Secular Priests (though they ha*
no great Affection to the Regulars) will be more Industrious
 or meet with better Success.

Let me therefore humbly intreat you, for the future,
 you think fit to advance any **New Projects**; to take
 special care, that they be agreeable to the Laws of GOD
 and the Country; and more for the Honour, and Service
 of both.

In the mean time, suffer the Laws we now have,
 to take their due Course; not weakening the hands of the
 Magistracy; or by artful Distinctions, and ill-grounded
 Doctrines, teaching the Enemies of our Constitution,
 to Evade and Elude them; thereby leaving the Nation in
 a worse Condition, than you found it.

But in order to have your **Scheme** take Effect, you
 tell me, *I say, you recommend some mollifying*
Vind. p. 73. *Clause in the Oath of Abjuration:* To which
 you answer, *That it was beside your Intention;* for you need
 no thought of Mollifying it, or having it Relaxed: And that you
 could not mean any such thing appears plainly, because a Mollifying
 Clause, which does not lessen the binding Force of the Oath
 is, in plain Terms, a Mollifying Clause, which does not Mollify.

This is so like the Interpretation of the word [**Accommodated**]
 in the Comedian, that I know no two Passages
 better illustrated by each other. 'To Accommodate,

Shakespeare's
 Second Part of
 Henry IV.

' *modate*, is when a Man is, as they say, Accommodated;
 ' *commodated*; or when a Man is, being Accommodated;
 ' whereby he thought to be Accommodated.

For after all, if this Clause did not Mollify, or Accommodate,
 (call it as you please) why, for the sake of the Papists,
 who, as you tell us, refuse to take this Oath in the
 present

esent Form; do you appear so Industrious to contrive
 other, to be taken by them, and them only?

You tell us, *The Objection you there had in View, was*
is; whoever takes the Oath of Abjuration, Vin. p. 74.
ears among other things, that he doth believe in
Conscience, that the Pretender hath not any Right, or
title whatsoever, to the Crown of this Realm, or any other
Dominions thereunto belonging.

Now this, they say, they cannot with a safe Conscience take,
 tho' his Majesty King GEORGE has the Legal Right,
 which, they say, they are willing and ready to acknowledge; yet
 they cannot say, nor swear, that the Pretender hath not any
 Right or Title whatsoever, because it is possible, that, according
 to the Constitution of some, or all of the Dominions annex'd
 to the Crown of Great-Britain; this Person, if supposed the
 Son of King James the Second, may have an Hereditary Right,
 which no Laws can deprive him of: And therefore, tho' they
 are determin'd, and are ready to swear, that they never will
 do any thing in favour of him, or his Right, yet they cannot
 swear, that they believe in their Conscience, that he hath not
 any Right or Title whatsoever.

This, you say, was the Objection you had in View; you
 think it, indeed, a frivolous one.

But, I am sure, you state it in such Terms, that others,
 if they depend upon your Skill in Casuistical *Vind. p. 75.*
 Divinity, may be deceived and misled by it.
 Part of your words are, That the Pretender, if suppos'd
 the Son of King James the Second, may have an Hereditary
 Right, which no Laws can deprive him of.

Can any Objection be more artfully insinuated, or urged
 more strongly? Have you given a full and satisfactory An-
 swer to it? Who can then tell, by all that appears before
 them, either what you think, or what they are to think
 themselves? You say, indeed, for your own part, *That you*
are not all concern'd, whether the Pretender be King James
the Second's Son, or no. So much for your self; you know
 best how to quiet your own Conscience; and may do it,
 after what manner you please: But what Satisfaction is
 that to the Consciences of others? 'Tis a piece of Art
 sometimes to make the Objection stronger than the An-
 swer;

swer; especially by such as mean, that the former should gain Credit, rather than the latter. I would not, by any means, be thought to make an uncharitable Application to you; let it pass rather for a piece of Imprudence, than by the words immediately following, it still appears, that you lay a greater stress upon the Objection, than the Answer. For you add, *Yet you cannot but think, this may with some a Matter of real Scruple, not only Papists, but others.*

However, for the Relief of the Papists only, (*leaving Oath of Abjuration, as it now stands, with respect to other Persons*) you are pleas'd (by what Authority I cannot tell) to contrive, and propose a *New Oath of Abjuration*, without that Clause; which, whether it was intended to *Hollify*, or no, I leave to the World to judge.

As also, why greater Regard and Indulgence should be shewn to Papists, than Protestants; who, as you say, make the same Objection a Matter of real Scruple?

Or, which is yet more unjust and uncharitable, why Papists should be more depended upon, and credited, if they take this, or any other Oath, than Protestants; who have taken the Oath of Abjuration, in the present Form, yet by you, are nevertheless suspected and censured in your Sermon on the Fifth of November, 1724. p. 16. where you express your self thus, 'What shall we say of those Men who have outwardly acknowledged the lawfulness of the present Settlement, have given the Government those legal Securities, by which Allegiance is more strongly bound on the Consciences of Men, and are ready, as often as there is occasion, to repeat them: And yet are their Hearts and Affections, and, as far as they dare, their Actions, Enemies to that Prince, to whom they have vowed Obedience, and Friends to him, whom they have solemnly Abjured.

Whom you meant to expose to the Jealousy of the Government, you best know; Papists they could not therefore Protestants they must be: Perhaps some of your own Order. But by St. Paul's Rule, Charity is so far from uttering any thing, which

prejudicial to your Brethren, that it should rather incline
 you to *think no Evil*.

And if to this we add, what the same Apostle remarks,
 that *an Oath for Confirmation is an End of all* Heb. vi. 16.
 strife; what must be thought of such Teach-
 ings as you, but that you propose to widen, not heal our
 breaches; and to foment Divisions amongst Protestants,
 rather than compose, and allay them.

This, Sir, with my hearty Prayers to God to forgive
 you, is all the Return I shall make to the many unjust In-
 nuations, you have suggested of me, and others, equally
 innocent, for ought I know to the contrary.

I was upon a Principle of Conscience, and Duty, a good
 subject in the late Reign; and, by the same Principle, shall
 always approve my self such to his present Majesty. I
 thought **OBEDIENCE, TRUE DOCTRINE**
 then; I think it the same still. And whosoever thinks, or
 teaches otherwise, must, I am sure, think and teach con-
 trary to the express Tenor of the Homilies against Disobe-
 dience, and wilful Rebellion; which, by the Thirty Fifth
 Article of our Church, are declared to contain godly and
 wholesome Doctrine. And being therefore the Doctrine of
 our Church, I see no reason why I, or any other Clergy-
 man, should be ashamed or afraid, in the most publick
 manner, Now, and at all Times, to profess and own it.

And it is my Wonder, how any Government can suf-
 fer the lawfulness of Resistance to be publicly asserted
 and maintained, without the greatest Repentment, and In-
 dignation.

If this open and ingenuous Declaration gives you any
 offence, you are welcome to make as free with it, as
 you please: I believe, while the Scriptures and Articles of
 the Church stand as they do, I shall be able to justify, and
 defend it.

You point out to me, *Rom. xiii. 5.* as a Chapter which,
 you are sure, I am well acquainted with: I *Vind. p. 13.*
 thank God I believe that, and every other
 Chapter of the Old and New Testament: But am afraid,
 were better for some, who deliver Doctrines no way de-
 rivable from Holy Scripture, if that and many other

Chapters were not to be found in their Bibles, lest they should rise up in Judgment against them, and condemn them. Luke xi. 31, 32.

The Nation, I hope, will not be always led away by **Party-Names**, and **Distinctions**, but observe by Men of different Principles and Behaviour, who have the TRUE PROTESTANT RELIGION, and the REAL INTEREST of His MAJESTY'S GOVERNMENT, and the PROTESTANT SUCCESSION in His ROYAL HOUSE, most at Heart, and make that alone the *CRITERION*, who are the best Friends to the Constitution in Church and State.

But you go on with your Scheme, and tell us, That
Vind. p. 79. present it is uncertain, whether the Papists, in order to obtain such a Toleration, would come and give the best Security, which, consistently with their Religion, they are able, to the Government, for their Allegiance.

If it is so uncertain, you might have at least waited, till they themselves petition'd the Parliament, for such Indulgence. And then, whoever would have thought it worth his while to take up this Controversy, would have had their Objections to answer, not yours. But since you have undertaken to Negotiate this Affair in their Name; having (for Reasons best known to your self) made their Cause your own, you must be call'd upon, as the principal Party concern'd, to answer whatsoever Objections may be made against it. This, in my Judgment, you might with more Prudence have avoided; and so, neither have made yourself liable to the Complaints of those, whose Advocate you are, for the loss of their Cause, nor to the Costs and Damages of the adverse Party.

However, say you, even upon this suppos'd Uncertainty
Vind. p. 80. Therefore 'tis safe, 'tis every way consistent with the good of the Kingdom, and of the Protestant Interest, to make such an Offer, whether they accept it, or no.

I think the contrary; first, by reason of the sinfulness of the Compliance; next, because I am very sure, it is neither for the good of the Kingdom, nor the Protestant Interest, to Tolerate **Popery**; and lastly, the very consequence of descending to make such an Offer, would betray a Weakness

els in the Government, and discover to the Adversary, that for their Turbulent and Seditious Principles, (which ought rather to be carefully restrain'd and punish'd) they deserve to be courted and caress'd. If it is not desirable, that they should receive such an Offer, why is it made to them? Either *they will, as you say, be glad to accept it, and rejoyce to be in this manner com-* *Vind. p. 84.*

W'd to do, what, in the whole, would be much for their advantage. And then **Papery** is not only Tolerated, but establish'd; because the Papists, as far as was consistent with their Religion, have complied with such Conditions, were propos'd to them: Which Conditions came not from themselves, but the Legislature; and therefore, if they are not full and sufficient Security for their good Behaviour, yet they are, at least, as much as was thought proper, or desired. And let those who contrived it, look to the Strength, and Validity of it: If the Recognisance be defective, 'tis no fault of theirs.

But should the Papists refuse to accept of these Conditions, *Then, say you, 'tis evident, they could not justly complain, if, upon their Refusal, they were once banish'd out of the Society.* *Vind. p. 80.*

I own, I should be sorry to see Matters brought to that extremity, which might have been prevented in a much gentler, and easier way. The thing it self is, I believe, impracticable; and were such a Decree made, and practicable, the Execution of it, would be most cruel and severe. You, Sir, I presume, propose this Method, only because it is agreeable to the Law of Nature: Now, I humbly conceive, their Conversion to the True Religion, Establish'd among us, which is agreeable to the Law of Christ, would be more for the good of the Kingdom, and the Protestant Interest, and answer every good End more effectually.

But if you must needs go your own Way, and Banishment be the Method you approve of; do you only confine to **Banish** the unlawful Priests, false Teachers, and seducers; and I am perswaded the Experience of a few Years will convince you, that the Papists will become a peaceable, and loyal People.

You proceed to tell me, That you do not doubt, but *of Sense and Candor, will think what you have proposed, least innocent, and no way inconsistent with* *Vind. p. 80.* *Obligation you lie under, either as a faithful Subject to his Majesty King GEORGE, or as a Clergyman of the Church of England.*

But, with all due Submission of my *Sense and Candor* to your superior, and better Judgment; I presume to think the contrary, in each Particular, *viz.* that nothing can be more inconsistent with the Duty of a faithful Subject to His Majesty King GEORGE, or a Clergyman of the Church, either of *England, or Ireland*, than to recommend a *Toleration of Popery*. And this, I hope, I have more clearly proved, than any Doctrine you have advanced in your Sermon.

But, you have this further to offer, that this Scheme is such as neither the **Pope**, nor the Congregation, *de propagandâ fide* at Rome, nor the **Jesuits**, nor any one Person in the strict Sense of the word, **Papist**; i. e. Friend to the **Pope's Power**, in that extent, for which the Creatures contend, will ever approve of; on the contrary, they fear it more than they do a Persecution.

Of all the Paradoxes I ever heard advanced, this, I think, is the most strange and unaccountable. The **Pope**, you say, will not approve it; the first *Pope*, surely, that ever discovered himself so plainly: But how can you assert this? You, your self, I presume, have no Correspondence with him; so good a Subject of His Majesty King GEORGE, and so faithful a Clergyman of the Church of *England*, as you call your self; to hold any Communication with the *Pope*, were most dangerous, and inconsistent with either of those Characters: You must therefore have had this account by second Hand, from some crafty **Emissary** of other; who perhaps, had a Dispensation to publish this Report, in order to mislead you, and other weak Protestants who, like a subtle Politician, **Looks one way, and Rows another**.

I am sorry, to find a Man of your deep Penetration, so easily imposed upon; but should be much more concerned to find so slender a Pretext gain upon the Credulity of others.

Your next Clause, *Nor the Congregation*, de propagandâ
de, at Rome, is liable to the same Exceptions.

But whereas you add, *Nor the Jesuits*; I begin still
more and more to suspect the Certainty of your Intelligence.

For, by your own account, *the Jesuits are a* *Vind. p. 47.*
whole kind of People, who know how to manage

every bad Cause with great Skill and Dexterity; and appear
in such various Shapes and Disguises, that it is forty to one,

that he might be a Jesuit, that told you so. For the fu-
ture, if I may presume to advise you, try to read all Men,

who make Insinuations of this Nature, as Witches read
their Prayers, backwards, and you will be less apt to be

imposed upon. As to what you assert, *That for the same*
reasons, the Pretender, and all his Adhe- *Vind. p. 84.*

rents, must, if they think consistently, be always
against it: I believe, you may be deceived in that, as well

in other particulars.

But, as a further Evidence of all this, you tell us, *That*
Project of this sort, was since His Majesty's *Vind. p. 83.*

happy Accession to the THRONE, set on Foot
an English Man of Romish Religion, lately, if you mi-

ake not, made a Bishop by the Emperor; that he proposed his
design to the Pope, but neither the Person, nor the Errand he

came upon, met with any Encouragement at Rome. The De-
sign was laid aside, as you verily believe, for this only Reason,

because the Pope and his Cardinals did not approve of it.

This is an extraordinary piece of secret History, liable
to the same Exceptions: Of which, for my own part,

without better Proof, than your single Assertion, I believe
not one Word. And that Proof lies upon you to make,

if you expect to be credited; because, if I have not forgot
logick, 'tis an Axiom, *Qudd affirmanti incumbit probatio.*

You shew your self however to be a Person of most univer-
sal Intelligence, thus to be able to dive, not only into the

secrets of the Court of Rome, but the Conclave. A Know-
ledge, which has cost many of our *English* Monarchs very

dear, who have after all found themselves miserably decei-
ved, and deluded at last; but in a Subject, is neither safe nor

allowable. If it is any pleasure to you, I will believe, you
have been told so; but still, on this Condition, that you
will

will give me leave to think it not impossible, but even may be deceived.

As to what you suggest, *That the Romish Religion, the Papal Power, are two distinct Things.* *Vind. p. 84.* Speculation too refined for my Capacity. I am of Opinion, that if the Papal Power were abolished the Romish Religion could not long subsist against the Evidence of Sense and Reason.

Give me leave, Sir, to tell you a true and merry Story upon this Occasion; A certain Independent in this Neighbourhood came to me, and gave me a large and distinct count of a Conference he had with a Popish Gentleman in this Country, who, he said, was the mildest, and most rational Roman Catholick, he had ever convers'd with. He told me of this, and that, and t'other Point, in which he had gain'd upon him, and seem'd to conceive great Hopes that a little Pains of mine would make him a true and sincere Protestant. But two Things, says he, stuck with him, the Doctrine of Transubstantiation, and the fallibility of the Church. Let any Man convince him of the Falseness and Absurdity of these, and he will become a Protestant.

That, my zealous Independent earnestly recommended me to do, since he had gone so far, to prepare the Way. But I, who knew the *Roman Catholick* Gentleman better than he did, told him, I found he had made no Impression at all. For the *Infallibility of the Church*, was an Error which included all the Points he had seemingly given up, and when I told the Gentleman the Story, he laugh'd at the Independent's Simplicity, and own'd himself of the same Opinion.

But all Papists, you say, in the strict Sense of the Word *Vind. p. 80.* will never approve of your Scheme; on the contrary, they fear it more than they do a Persecution. So that really this, if it be thoroughly consider'd, is a Logical and a Protestant Scheme, and if ever it be executed *Vind. p. 84.* it must be executed by Protestants, whether Papists consent to it or no.

This seems to me, upon first View, to favour a little Compulsion: And I cannot but remark, that in our

prevail upon the *Papists* in this Kingdom, to pay a due Submission to the present Government, you, at least, willing to indulge them, in the free Exercise of their idolatrous Worship: And though you will by no means consent, that they should in any Construction of the Word, be Compell'd to embrace the True Religion, and worship God after the manner he has prescribed in his Word; yet you appear firmly perswaded, that they should be Compell'd (upon pain of Banishment out of the Society) to swear Allegiance to Temporal Governours, and venture to promise, in their Names, that they would rejoyce to be thus in this manner Compell'd, &c.

From whence it is plain, that you think, either the Honour of God is not of equal Importance, with the Honour of his Vice-gerent; or that God is not as jealous of the one, as of the other.

To which I shall only apply what our Saviour said to the Pharisees, *This ought you to have done, and to leave the other undone.* But for a further confutation of what you have asserted, I shall refer the Reader to some authentick Papers, contain'd in the Postscript.

Mat. xxiii. 23.

If there was any reason for complaining, that when I *promised to take leave of you in my Letter, not as your Enemy, but a Friend and a Brother; I yet wrote you as Joab did Abner, under the Fifth Rib.* Whatever you think, I meant only to search

Vind. p. 85.

2. Sam.

iii. 27.

and try, whether you would retract your Error, upon the Points and Admonitions I then gave you: In which, since you perceive you persist, if now you have further reason to complain, 'tis more your Fault than mine; who have forced me, by your *Undication*, to publish those Truths, which I was otherwise desirous to conceal. And considering the deadly Wound you endeavour'd to give by your Scheme, to our sacred and venerable Mother the Church, our dear and native Country, and to the true Interest of his most gracious MAJESTY, the common FATHER of all his Subjects; I appeal to all True Churchmen, whether you have not justly deserv'd it.

What

What your Inducements were to adventure upon such desperate Enterprize; or whether, from your own Word you seem not to have had some Qualms, God and your own Conscience can best determine.

This, I think, I may safely say, That if you preach your Sermon, upon a Religious Motive only; you have laid down such Principles, as seem to me, destructive of True Religion and Godliness.

If upon any other Political, or Secular View, you have chosen to deliver your self after this manner; be assured from St. Paul, That *the Wisdom of this World is Foolishness with God*. And whatever Honour or Preferment, you may propose by it, if obtain'd, will never answer the Loss of that sweet Peace, and Tranquillity of Mind, you formerly enjoy'd.

If you can prove, by any Gloss, that the solemn Promise you made at your Ordination, can be understood to approve of, much less to recommend to the Representative Body of the Nation, a Public Toleration of a *False and Idolatrous Religion*; to make use of your own Words, *I shall think you able to prove any thing you please*.

And as to the Promise which immediately follows, *maintaining, and setting forward, as much as lieth in you, Quietness, Peace, and Love among all Christian People*; unless you can prove, contrary to St. Paul, That *Christ may have Concord with Belial, and the Temple of God may have Agreement with Idols*, you will not be able to shew, that a Toleration of Popery can pretend to promote *Quietness, Peace, and Love among all Christian People*.

If you consult the Works of the learn'd and pious Bishop Hall, you will there find an excellent Treatise, titled, *No Peace with Rome*. And indeed, what rational and solid Peace can be justly expected from Popery, so long as the Whoredoms and Wickednesses of her Mother Jezebel are so many?

The direct contrary will, I believe, be found in Fact true, from a due Consideration of the Nature, and Reality of the Thing; because it is evident from Experience, that nothing

nothing has so powerful an Influence, upon the Peace and Quiet of Kingdoms, and the good or evil Administration of Religious Affairs.

And therefore those Persons who would exempt Conscience from the Prince's Power, as to the * outward Profession and Practice of Religion, must make him either a Tyrant, or a very impotent Prince. Because, according to the Doctrine of your Sermon, if he takes upon him, to bind Laws of Religion upon Mens Consciences, when he usurps an unlawful Dominion, violates the Fundamental Rights and Privileges of Mankind, and invades the Throne and Authority of God himself.

But if he confesses that he cannot, and you, at least presume to declare it for him; then he alienates the greatest Security of his Government, and lays himself open to all the **Plots and Villanies** that can put on the *Mask of Religion*.

And therefore should any Prince, through unhappy Mistriages in the State, be reduced to such Straits and Extremities of Affairs, that he cannot restrain the head-strong Inclinations of his Subjects, without the hazard of raising such Commotions, as perhaps he can never be able to allay; and so should be forced, in spite of himself, to indulge them their Liberty, in their Humours and Fancies about Religion; yet unless he will shew himself too weak for Government, by renouncing the best part of his Supremacy, he must lay an Obligation upon all Persons, to whom he grants this, their Religious Freedom; to confess, that it is Matter of meer Favour and Indulgence.

And if they be brought to this Declaration, they will confess themselves at the same Time, turbulent Persons, by acknowledging that they refuse Obedience to those Laws, which the Supreme Authority has just Power to impose.

But further, where there are divided Interests of Religion in the same Kingdom; how shall the Prince behave himself towards them? If he goes about to ballance one against another, this is the ready way to forfeit his Interest in them

* In this Sense I desire always to be understood.

all; and whilst he seems concern'd for no Party, no Party will be truly concern'd for him, every one thinking ought to enjoy more of his Favour and Countenance than any other.

And thus, not without infinite Trouble and Difficulty, he be able to poise them so equally, that one Party shall not grow more strong and numerous than the rest, and then there is no Peace or Quiet till it has destroy'd and swallow'd up all the weaker Interests.

But suppose he were able to manage them so prudently as to keep the Ballance always even; yet what does he thereby but keep up so many Parties, ready form'd to join in an emergent Quarrel of State? And whenever the Grand clash together, 'tis only heading one of these, and thereby an Army.

And let any one reflect upon all the late Civil Wars and Rebellions of *Christendom*; he will find they could neither have commenced, nor continued, but for different Factions of Religion.

If the Prince sides with one Party, and by his Favour mounts it above the rest, that not only gives the utmost uneasiness, but combines all the other dissenting Factions to an united Opposition, against the Party to which he inclines; and it becomes their common Interest and Concoction to work and contrive its Ruin. Its Prosperity exasperates the Competition of all its Rivals into Rage and Indignation. And as Success makes any Party more secure in Settlement, so it makes all others more restless and industrious to overturn it.

For no Party can ever be quiet and content, as long as it is under any other, but will always **HAVE A STRUGGLE** to dismount the Power that keeps it down. And therefore we find that Recusants are always assaulting *the Established Frame of Religion*, with open Violence, or undermining it by secret Practices; and will hazard the State and their private Interests, to free themselves from Opposition: In which Condition, they will certainly think themselves, as long as they have it not in their Power, to Oppress and Persecute others.

And we never find this way of *Toleration* put in Practice, under any Government, but where other Exigencies of State required, or kept up a standing Army; but this is, and will be by Experience found, only a more violent way of governing Mens Consciences; and instead of restraining them by Laws and Penalties, it aims at the same thing by Forts and Citadels.

So that unless we are willing to put our selves to the Expense and Hazard of keeping up standing Forces, Indulgence to Recusants only exposes the State to perpetual War and Contention; and how plausibly soever this Notion may be pleaded by Men out of Power, 'tis always laid aside, when they mount themselves into the Seat. And the vilest Pretenders to Conscience, when restrained, have been generally found to Persecute such as differ from them, with more Rigour and Severity, than they have ever felt themselves.

You tell us, that *some are of Opinion, that the Limitations of Papists lie under about purchasing, &c. are, only, not useful, but inconvenient: But of these* *Vind. p. 78.* *things you say, it is not your Province to judge, &c. and* *me as little.*

However, I am, I hope, at liberty to give my Opinion, freely as you do. And it is this, that as far as I have serv'd, tho' Protestant Landlords, do, for the sake of advancing the Price of their Lands, encourage too many Papish Tenants; yet Popish Landlords generally admit few, none, but of their own sort. And how inconvenient and hazardous that might be to the Kingdom; as also whether the landed or moneyed Interest be most to be regarded; being wholly out of my Sphere, is most humbly submitted to the Legislature.

But if it be insinuated, that *Liberty of Conscience* would induce to the advancement of Trade, even in a Political View, the publick Peace and Settlement of a Nation (which the first and fundamental End of all Societies) is to be valued and preserv'd above any advantages of Wealth, or trading; for there is nothing in the World of weight enough to ballance against Peace, but Peace it self.

But, if we add to this a Religious Consideration of the Honour and Glory of God, (which ought to be the first Motive of all our Actions) then the Observation of Solomon will take place, that *Righteousness exalteth a Nation, but is a reproach to any People.* And such I have proved the Toleration of **Idolatry**, to be.

You next desire to know, how I came to be informed. *That the very Apprehension of the evil Tendency of your Discourse, would grieve and afflict the venerable Fathers of the Church.*

Truly, Sir, I do not think that what I said upon that Head, was grounded upon an improbable, or irrational Supposition; that they whom God had advanced to the highest Dignities and Stations, would always exert themselves, after the most zealous and distinguishing manner, in the defence of the Church, and her Doctrine; and grieve at the Encroachments of **Heresy** and **Schism**; especially recommended by any of the Clergy, who are bound by solemn Obligations to the contrary. Can it be possible, that the very danger of such Infection among the Flock of Christ should not afflict the supreme Pastors of the Church; who as true and faithful Shepherds, ought to lead and guide the flock into sound and wholesome Pastures; and if Necessity were to befall, be willing, after the Example of their great Lord and Master, even to lay down their Lives *John x. 11* for the Sheep.

You ask me, *Have any of my Lords the Bishops, opened me, their Fears and their Grief?*

But sure, you cannot think me so weak to tell you, they had.

As to what you insinuate, that you have some reason to believe, I knew before my Letter was printed, that many of the Bishops did think of a Toleration of **Papists**.

I beseech you, good Sir, though you are pleas'd to say [that many of them in Fact do] not to fix such a Calumny on me; for I hope, and am firmly perswaded, that none of my Lords the Bishops, will ever consent to a Toleration of **Papery**, which would be so highly to the Church's Dishonour, and their own; you have ventured to assert the contrary. Account for it, as you think proper.

As to the Caution you give me; *not to write thus loosely, and at random, where the Honour of my Lords the Bishops may be concern'd, because it does not become me, and it may be dangerous.* Vind. p. 36.

If you meant it friendly, I thank you for it; and in return shall give you as good and useful Advice, *not to write thus loosely, and at random, where the Honour of God may be concern'd, for it does not become you, and may be much more dangerous.*

Besides, I appeal to the whole Bench of Bishops, whether you, or I, have most impeach'd their Honour and Dignity? If I have said any thing against sound Doctrine, I am willing to suffer for it, upon a fair Tryal, and Examination. But if I have only endeavour'd to shew, that you have advanced false and dangerous Positions, contrary to the Truth of the Gospel, and the Articles and Canons of this National Church; I have reason to expect that their Displeasure will arise rather against you; and that I shall receive their Lordship's Approbation, and be thought worthy of their Favour and Protection.

But were the Case, as you suppose it, and not [*many*] as you say, but all the Bishops were inclined to think favourably of a Toleration of **P**opery; yet how is it possible, that under a Scheme of such universal *Liberty of Conscience*, I should incur their Lordships Censure or Correction, for discharging the Duty of my Profession, according to my Conscience, in defence of that most Holy and Excellent Religion, of which I am an unworthy Minister.

Certainly, if, by your Principles, the Consciences of all Men ought to be let loose, not only as to their *inward Opinions*, but their *outward Professions and Actions*, which, you say, *often become Necessary, and Mens Duty*. It would be the hardest Case imaginable, and a most severe Persecution, if my CONSCIENCE alone were to be FORCED, in an Affair meerly Religious, and I were not left at equal Liberty, with others, to preach the Gospel; nay, to make use of the Apostles words, *Woe were it unto me, if in such a Case, I did not preach the Gospel*. 1 Cor. ix. 16. And if Necessity required, *Cry aloud, and spare not,*
and

Isai. lviii. 1. and lift up my Voice like a Trumpet, though were only to deliver my own Soul.

And now to turn from our *Irish* to the *English* Bishops. Whereas you say, the Bishops refused to give Directions *their inferior Clergy, to read the King's Declaration for Liberty of Conscience; because that Declaration was founded upon such a dispensing Power, as has often been declared Illegal in Parliament; though, you suppose, think it more for their Honour, to attribute it entirely, though without ground, to their Zeal against Popery.*

I refer my self to the Petition of the Bishops, wherein though I confess, the dispensing Power is the only cause assign'd, yet other Considerations being likewise suggested I will still venture to conjecture, that the Apprehension of **Popery**, was the chief.

Should you object, that by involving **Schism** as well as **Heresy**, in the Arguments I have used; I seem to have fallen into the same Error, with which I charge you, in impeaching the Laws, which allow the **Dissenters** the Benefit of a *Toleration*; I must observe with all humble deference to the supreme Legislature, that though it be at present thought expedient to Indulge them in the free Exercise of their Religion; yet no Law, that I know of, having acquitted them from the Guilt and Imputation of **Schism**, they are still justly chargeable on that account according to the Doctrine of the Gospel. And as in that Sense only I desire to be understood, so it was impossible to exclude them out of the general Argument.

However, as to the particular Case now in Debate, between you and me; it deserves very well to be remarked that if the **Dissenters** are as sincere, as they pretend to be, in their Abhorrence of **Popery**, they will, to a Man be engaged on my side of the Question.

If they shew the least Tendency to the contrary Behaviour, and appear either publicly, or privately to favour your Scheme; let the whole World be assured, that as *Mat. xiii. 28.* *Enemy hath done this.* There are **Jesuits** among them, those **Wolves in Sheeps Cloathing**, who too plainly discover the Rock whence they are hewn, and the hole of the Pit, out of which they are digged.

Mat. vii. 15.

Isai. li. 1.

As to *Pensionary Fagel's Letter to Mr. Stewart*, I shall only observe, by what you have transcribed, *Vind. p. 89.* that your Plan seems to be laid after the Model of *Holland*; which, I hope, will never take place in these Kingdoms.

As to my Remarks upon your former *Sermon*, of November 5. 1724, which, you say, the *Bookseller* to whom I applied, did not think it for his Credit to Print.

Vind. p. 91.

Be assured there was nothing Scandalous or Malicious in them: However, if the *Bookseller* to whom I applied, was so Weak or Treacherous to betray the Trust I reposed in him, and mis-represent a Paper I shew'd him, in so foul a manner; you do right to publish it to the World, that hereafter whosoever commits a Secret to his Charge, which he promised not to divulge, may know in whom they confide.

You need not declare your Resolution of having no further Controversy with me, on this, or any other Subject; I take your word: Not because you are not as much bound to rejoin, as you were to write your *Vindication*. What more surprises me, is to find you Triumph, and Boast upon standing on your Harneſs, as if you had taken it

1 Kin. xx. 11.

off; which only verifies the Observation of So-

mon, That he that is first in his own Cause,

Prov. xviii. 17.

cometh just; but his Neighbour cometh, and

searcheth him. Now, tho' I verily believe you

cannot urge any thing to the purpose, in Contradiction of

what I have said; yet if you think you can, you are wel-

come to try again, as soon as you please; I hope, if God

preserves me Health, you shall still find me in a readiness to

approve my Self,

Reverend S I R,

Naas, April 18. 1726.

Yours, &c.

Stephen Radcliffe.

P O S T S C R I P T.

FOR the Entertainment and Information of the *Resistant* Reader, I shall beg leave to lay before the World, some Passages, which could not be regularly introduced into the Body of the forgoing *Reply*; yet, if diligently attended to, will give great Light to this Controversy and display the *Weakness* and *evil Tendency* of Mr. S.'s *Discourse* and *Arguments*, more fully, and effectually.

Whereas therefore, Mr. S. asserts, that *the Argument drawn from the Jewish Law, is plainly built on a false Foundation; and that no Actions done by Kings, or holy Men of Old, in Conformity to that Law, or Obedience to some particular extraordinary Command from Heaven, ought to be drawn into precedent, in Christian States and Nations.* And,

Having thus rejected and exploded the Credit of the *Old Testament*, he begs I would examine my Bible, *from one end to the other; and try if I can find any one Text, which expressly attributes this Power to the Civil Magistrate, or from whence any solid rational Consequence can be drawn in favour of it. If I can, he'll freely own whatever I have said, or insinuated concerning him, his Sermon, and the design of it, to be true; and then both it and he are like to appear black and monstrous enough; but he is in no danger: 'Tis impossible for all the Men upon Earth to do it.*

This is the same Doctrine which was formerly advanced by the *English Sectaries*, in the miserable Confusion of the great Rebellion, 1641. We are told, that they increased

by *Emissaries* from *Rome*, who had *Fire-brands*, *Part III.* *P. 197.* *Heresies.* One of which (among many others) is, — *That the Scriptures of the Old Testament do not concern nor bind Christians now under the New Testament; so that when Places of Scripture*

ibid. p. 201.

are brought out of the *Old Testament* to prove Points, many Sectaries make slight of them, and say, *give us a Text out of the New, we are ignorant of the Old*: And hereupon some of them, do not bind the *Old Testament* with the *New*, nor read it. And immediately after,

'That right Reason is the Rule of Faith; and that we are to believe the Scriptures, and Doctrine of the *Trinity*, *Incarnation*, *Resurrection*, so far as we see them agreeable to Reason, and no farther.

Besides what has been already said, in answer to such Allegations, I appeal to the Reader's Judgment, whether this, and Mr. S.'s Doctrine do not too nearly agree? Again,

As to Mr. S.'s Plan of a *Toleration*, that it was first conceived and broached by *Jesuits*, and *Crafty Emissaries*, under the Mark of *Sectaries*, preaching up new Religions, will appear by what follows. They declared,

'Tis the Will and Command of God, that since the coming of his Son the Lord *Jesus*, a *Permiss-*
ion of the most *Paganish*, *Jewish*, *Tur-*
kish, or *Antichristian* Consciences and Wor-
 ships be granted to all Men, in all Nations
 and Countries; and they are only to be fought

Foxes and
 Fire-brands.
 Part iii. p.
 202.

against with the *Sword of God's Spirit*, the word of God; and for the *Parliament* to use any *CIVIL*, *COERCIVE* means to *COMPEL* Men of different Judgments, is one of the greatest Sins that can be named; 'tis committing a greater Rape, than if they had *FORCED* or *RAVISHED* the Bodies of all the Women in the World: Yea, if it be *Mens Consciences*, the Magistrate may not punish for *BLASPHEMIES*, nor for denying the Scriptures, nor for denying there is a God. *

Further; — How little reason *Protestants* have, to depend upon any *Oaths* taken by *Papists*; and how slender Security to the Government, their complying to take the *Oath of Abjuration* would be, will appear by a due Consideration of the *OATH* of *SECRECY*, and the *DISPENSATIONS* which immediately follow.

* Here behold *Rome's* Policy for Liberty of Conscience, to destroy the Church of *England*.

' *The Oath of Secrecy, devised by the Roman Clergy, as it remaineth on Record at Paris, among the Society of JESUS; together with several Dispensations and Indulgencies granted to all Priests of the Church of Rome, who disguisedly undertake to Propagate the Faith of the Church of Rome, her Advancement. Faithfully translated out of French.*

Anno 1636.

* ' I A. B. now in the Presence of Almighty God, blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John Baptist, the holy Apostles, St. Peter and St. Paul, and the Saints and sacred Host of Heaven, and to you my Ghostly Father, do declare from my Heart without Mental Reservation, That his Holiness, Pope ———, is Christ's Vicar-General, and is the True and only Head of the Catholick, or Universal Church throughout the Earth; and that by the Vertue of the Keys of *Binding and Loosing*, given to his Holiness, my Saviour, Jesus Christ, he hath Power to Depose Heretical Kings, Princes, States, Common-Wealths, Governments, All being Illegal, without his sacred Confirmation, and that they may safely be Destroyed:— Therefore to the utmost of my Power, I shall defend this Doctrine, and his Holiness's Rights and Customs against all Usurpers of the Heretical (or Protestant) Authority whatsoever; especially against the pretended Authority of the Church of England, and all Adherents, in regard that they and she be Usurpers and Heretical, opposing the sacred Mother-Church of Rome.—I do Renounce and Disown any Allegiance as due to any Heretical King, Prince, or State, name Protestants, or Obedience to any of their Inferior Magistrates or Officers.—I do further declare, the Doctrine of the Church of England, of the Calvinists, Hugonots, and of other of the Name, Protestants, to be Damnable, and that they themselves are Damnable and to be Damned, that will not forsake the same.— I do further declare, That I will help, assist, and advance

* This Oath was framed in the Papacy of Urban VIII, See Fox's Firebrands, Part III, p. 172.

all, or any of his Holiness's Agents in any place, where-
 ever I shall be, in **England, Scotland, and Ireland,**
 or in any other Territory or Kingdom, I shall come to;
 and do my utmost to Extirpate the Heretical Prote-
 stants Doctrine, and to destroy all their pretended Pow-
 ers, Regal or otherwise.——* I do further promise and
 declare, that notwithstanding I am dispensed with, to
 assume any Religion Heretical, for the Propagating of
 the Mother-Church's Interest, to keep secret and private
 all her Agent's Counsels from Time to Time, as they
 entrust me, and not to Divulge, directly or indirectly, by
 Word, Writing, or Circumstance, whatsoever; but to
 execute all what shall be proposed, given in charge, or
 discovered unto me, by you my Ghostly Father, or by
 any of this sacred Convent.——All which, I *A. B.* do
 swear by the blessed Trinity, and blessed Sacrament,
 which I now am to receive, to perform, and on my part
 to keep inviolably: And do call all the heavenly and glo-
 rious Host of Heaven, to witness these my real Inten-
 tions, to keep this my Oath.——In Testimony hereof,
 I take this most holy and blessed Sacrament of the Eu-
 charist; and witness the same further with my Hand
 and Seal in the face of this holy Convent, this day
 Day of *Anno Dom. &c.*

From the Time of King *Charles* the First's Marriage
 with the Crown of *France*, it was consulted
 on by the *Jesuits* and *Sorbonists* at *Paris*, how *Ibid. p. 175.*
 to further and promote the *Roman* Faith in *&c.*
England, and thereby strengthen the *Roman* Cause.——

Having thus agreed, Letters were sent to *Rome*, and se-
 veral Proposals made, some of which be these, unto
 which the Pope and Cardinals agree.

I. ' That an Oath be framed to be taken by all Parties
 entrusted with the Affairs and Secrets of the Mother-
 Church; the Party to Sign the Oath with his Hand and
 Seal, to deliver the same to the Convent, or Confessor,
 at the taking the said Oath; that the Oaths be printed,

Note, How the Pope dispenses with his Emissaries, to assume out-
 rly any Religion.

‘ with Blanks to place the Names of those who swear
 ‘ delity to the Mother-Church, and for the day of
 ‘ Month and Year; and the *Eucharist* tendered, and tak
 ‘ by the Party who is to swear; and the same Oath
 ‘ be witnessed, and remain upon File, to be a perpetual
 ‘ nominy to that Party, who shall betray or discover
 ‘ of the Secrets revealed to the said Party, after the taki
 ‘ the said Oath.

II. ‘ That Dispensations be granted for *Roman Cath*
 ‘ tholicks to marry into Heretical Families, * for the b
 ‘ ter propagating the Affairs of the Mother-Church.—
 ‘ The Party thus to be married; that Contracts be ma
 ‘ before Marriage, to enjoy his or her Religion, witho
 ‘ Interruption.—Hereby it will advance the Churc
 ‘ Cause much; it will qualify all Laws made against
 ‘ Church and her Members; thereby many things will
 ‘ discover’d; it will allay the Heat of Parliaments, havi
 ‘ several Relations thus married; it will procure *Toler*
 ‘ tion for the *Roman* Faith, and so strengthen the Churc
 ‘ Interest within those Dominions, that it will never
 ‘ possible for Hereticks to root out the *Roman* Faith the
 ‘ in established.

III. ‘ Seeing that Laws are made in *England*, that no
 ‘ of the Mother-Church Members must be capable
 ‘ great or small Employments, or Places of Trust; it
 ‘ requisite to grant Dispensations to divers Parties to go
 ‘ Church, yet to take the Oath as aforesaid, be he Pe
 ‘ sioner, be he Officer thus dispensed with; † the Party co
 ‘ fessing quarterly or monthly, as the Confessor shall ur
 ‘ the Party, and to receive the *Eucharist* at the Confessio
 ‘ during this Dispensation; and secretly inform the Mothe
 ‘ Church’s Agents, of Causes, Matters, and Affairs accor
 ‘ ingly.

IV. ‘ That divers of the *Roman* Catholicks of *Engla*
 ‘ do breed up their Children unto necessary Callings and

* Nothing hinders the Expelling of Popery, or Strengthening
 Cause more, than for Protestants to marry with Papists.

† Note, *Windebanke*, King *Charles* the First’s Secretary, was thus
 pensed with, to go to Church, yet a Papist, to advance *Rome’s* Interest

Functions, as Physicians, Apothecaries, Chyrurgeons, Lawyers, Dancing, Singing, and Fencing-Masters, Tavern-Keepers, Inn-Keepers, House-Keepers for Entertainment; all of whom thus educated for the Mother-Church's Cause, and Advancement of Catholicks and their Interest, as occasions serve, are to help and assist in their several said Callings, or Functions.

V. ' That *France* may invent all Fashions in Apparel, to change and alter the *English* * Habit; and that the several Nuns be supplied with *English* Thread, fine Thread-Silks, and other Commodities, to work at certain hours, all sorts of Laces, and Dresses, Embroideries, Head-dresses, and other Fashions, daily to advance Trade, and enrich the Monasteries: That whenever a new Fashion is found out, a Present be sent to Court, or to some great Person, first to wear, then to the Court of *England*, or to any great one there, be the Dress for a Man or a Woman, that the Nobility and Gentry may imitate and follow the same: That all other Fashions, except *French* or Foreign, be vilified, and none but Foreign Fashions esteemed in *England*, tho' never so well made, without the *French* Mark or Signet be on them, to distinguish *English* Make from Foreign.

VI. ' That by reason there is oftentimes search for *Roman* Clergymen, and they cannot, or dare not wear their several Habits; it shall and may be lawful for the *Roman* Clergy, to wear disguised Apparels or Dresses; to wear Swords, to wear Perriwigs, and other Fashions, within the several Countries and Precincts where Hereticks have Power and Government. †

VII. ' That the Parties dispensed with for Religions may have the Use of Women, yet not to *Marry*, either after the Church of *England*, or after the *Roman* manner, but to chuse a Woman, in case she will dwell with him, and say, *I will take Thee as my Wife, but my*

* From *French* Fashions and Inventions the *English* abroad are called the *French* Apes.

† Thus in *Oliver's* Days, Priests and Jesuits were called Captains, and went in disguised Habit.

“ Conscience will not permit me to Marry, after
 “ the usual manner of the Nation. * Hereby the
 “ Party breaketh not his Vow, it being no Marriage, but
 “ Venial Sin; for which he shall have a Dispensation
 “ during the Time he is so employed, to further the pub-
 “ lick good of the *Roman* Cause.

VIII. “ That the Parties employed to multiply Divi-
 “ sions amongst Hereticks (there being no other way to
 “ confound their Heresies, seeing Grace nor Reason will
 “ not avert them from the same) must be dispensed with
 “ to Rail outwardly against us; yet more against the He-
 “ resies of the Church of *England*, comparing them to us
 “ and so Rail against our Church, thereby only to encreas-
 “ the Division amongst Hereticks. † This alteration of
 “ Heresy will convert many to the Mother-Church, be-
 “ holding their Inconstancy, and also hinder weak *Roma-*
 “ *nists* from changing their Faith to Heresy, ~~the~~ under-
 “ hand preaching it as a Judgment of God, fallen upon
 “ Hereticks, called Protestants, to fall from the Mother
 “ Church.

IX. “ That the Money raised for Pensioners, to keep on
 “ Acts, Wars, to discover all Counsels of Heretick Princes
 “ and States, to infuse Matters into their Brains, and to
 “ carry on the *Roman* Interest, be considered §; that a Ca-
 “ tholick King, Prince, or State, at any time, who is mo-
 “ engaged in Wars, Troubles, or otherwise; to contribute
 “ during the same, larger than ordinary; and so every Ca-
 “ tholick King, Prince, or State, to compute and contri-
 “ bute, as they see cause, for their advantages.

X. “ That all *Roman* Catholicks within the Jurisdiction
 “ of Heretical Kingdoms, Provinces, or States, who are
 “ able, send their Sons and Daughters to be Educated, where
 “ capable, to the Monasteries and Nunneries to be Edu-

* Observe, how our New Marriages, in *Cromwel's* Government
 came in Fashion.

† All this is verified by our Division in King *Charles* the First's Day
 through Separation in the Church among Protestants.

§ Too much of this Nature hath been practised in the Parliaments of
Charles the Second, and of *James* the Second, by Pensions from the
French King.

cated, Principled, and Grounded in the *Roman* Faith, upon Penalty of Damnation, that the Doctrine of the Mother-Church may encrease, and still spread abroad, in spite of Heresy.

XI. ' That it be dispensed with all *Roman* Catholick Servants, Male and Female, to live under the Service of Hereticks, called Protestants, they swearing not to change their Faith, or to become of their Masters or Mistresses Religion; and to give their Confessor Notice, whenever they shall hear any Plot, or Matter against the Mother-Church, or any of her Clergy, or Members; also to help, further, and assist the Cause of the Mother-Church, whenever required by their Fathers Confessors.

XII. ' That all *Roman* Catholick Councils in the Law, are to give Copies of all Church-Lands, or Abby-Lands, in such or such Deeds held by Heretical Protestants, and they sent to be Entred into the Registers of the several Orders of the Mother-Church of *Rome*, there to remain on Record, to testify unto all *Catholick* Kings and Princes the justness of their Cause, to oppose, or resist, and to fight against all Heretical Kings, Princes, and States, to recover the same for the Mother-Church and her Clergy, and sacred Orders.

XIII. ' That all *Roman* Catholick Councils in the Law, pleading for Hereticks, against *Roman* Catholicks, are to give secret Intelligence to some other Party, (if any Flaw be in his Heretical Client's Writings) that the said Party may thereby inform the *Roman* Catholick, and the Council in the Law not to be suspected, but supposed the Council of the *Roman* Catholick found it out by Industry, and Learning in the Law.

XIV. ' That for encouraging all *Roman* Catholick Servants, to inform their Confessors with all Matters that may prove prejudicial unto the *Catholick* Cause, which may be practised or spoken by their Heretical Masters or Mistresses, as they hear the same from Time to Time*; a Pardon may be granted to such Servants, of all Sins, as

* A warning to Masters and Mistresses who are Protestants, not to keep *Romish* Servants.

' oft as they inform their Confessors, and all Penances tak
 ' off such, if any have been laid on them; and in case t
 ' Servant or Servants be poor or needy, the Confessor
 ' encourage the Servant, by giving some Reward in Mon
 ' XV. ' That all *Roman* Catholicks taking the Oath
 ' Allegiance unto any Heretick King, Prince, or Sta
 ' are to keep and observe the same no longer than for
 ' Mother-Church's advantage, or that there is urgent N
 ' cessity, and so to dispense with any *Roman* Catholick
 ' the Confessor shall see Cause, or Reason*; still the
 ' *Roman* Catholick so taking the said Oath, yet vowing a
 ' swearing to the Confessor, he takes the Oath of All
 ' ance in no other meaning or sense, but to preserve hi
 ' self from Troubles, or for some Temporal Gain and Pro
 ' and yet to succour the Cause of the Mother-Church,
 ' occasion shall serve, to the utmost of his Power.

XVI. ' Whereas the Hereticks (when they pretenc
 ' to Reform the *Catholick* Religion) preached much aga
 ' our Plays and Liberties of Sports; let it be licensed, t
 ' the ingenious Wits, whether Ecclesiastical, or Laity
 ' the *Roman* Religion, may Act on Stages, or Theatres, t
 ' it may be objected against Hereticks;—Your An
 ' stors (at your pretended Reformation) would not per
 ' these things;—How are you changed from them, a
 ' their Institution †? This will make the Sectaries ab
 ' their Principles, and the *Roman* Catholicks say, whet
 ' did we more Evil in representing pious Emblems of
 ' cred Stories, or of heathenish or wanton Fantasies.

XVII. ' That all *Roman* Catholicks in Offices, disper
 ' with, (so assuming any Religion Heretical) do not spee
 ' ly issue out Writs, Warrants, or Attachments against
 ' Member of the Mother-Church, without giving No
 ' to the Party, that the Party might thereby escape, sh
 ' or avoid the same;—In so doing he shall testify his
 ' delity and Obedience to the *Roman* Faith, and the Moth
 ' Church.

* Here observe that the Oath of Allegiance taken by a *Roman*
 tholick, is to be kept, but *Durante Bene Placito*.

† Note, That Plays on the Stages were not used much until the M
 with *England* and *France* was finished.

XVIII. ' That all *Roman* Catholicks in Offices, thus dispensed with; if a Judge, Sheriff, Bailiff, Magistrate, or Justice of the Peace, shall have any Member of the Mother-Church brought before them, * they shall use their utmost to take off, qualify, or nullify the Accusation, Judgment, or Impeachment, and take Bail for that Member; and take of the Fine, in case the Member so accused, indicted; or impeached, be in danger, and forced to escape, for safety of his Life, Estate, &c.

XIX. ' That all *Roman* Catholicks thus dispensed with, if they shall be elected Members of Parliament, they are not to give Votes against *Roman* Catholicks; or in case any Heretical Member shall start any Proposal or Question against the Mother-Church, or her Adherents, then to start some other Question contrary, to hinder the same, and to make under-hand all Friendship, as much as possibly can be, to oppose such Proposals. †

XX. ' That against the sitting of Parliaments in *England*, a considerable Sum of Money be always in Bank, ready to be disposed to several of the *Heretical Members*, to befriend the Mother Church's Affairs, and to be disposed of, as the Learned of the *Roman Catholicks*, so intrusted with the same, shall think convenient. §

XXI. ' That the Parties thus dispensed with, before their sitting in Parliament, be sworn by their *Confessors*, to assure they will labour all that in them lies, to succour and support the Mother-Church's Cause; then these said Parties so dispensed with, to receive their *Indulgences*, and to be absolved from all Oaths that are to be taken, or shall be taken, during the Session of Parliament. *

XXII. ' That all *Roman Catholicks*, keeping *Taverns*, *Inn-Houses*, *Ale*, or *Viſtualling-Houses*; and all *Roman Catholicks* letting Lodgings, shall discover to an Holy Fa-

* Note, The danger of placing *Romish* Magistrates, Justices of Peace, into Corporations, Shires, and Cities.

† Note, What hindreth a through Reformation in this Land.

§ This has been discovered in the Plots of 78, and 79, by *Oats*;

* Observe how *Romish* Indulgences and Absolutions ruin a Nation; and dissolve all Obligations, and Securities given by *Papists*.

‘ther of the Mother-Church, all News, * or whatever they shall hear, that is, or may be prejudicial to the Mother-Church, or to her Cause and Affairs, within Twenty Four Hours at farthest, upon pain of an *Anathema*, or *Curse*; or to their *Brother-Catholick*, to be related immediately, without delay.

‘These and many such-like Indulgences and Licences have been granted by the *Popes* of *Rome*, through the

*Foxes and
Fire-brands,
Part III.
Page 187.*

‘Request of *Jesuits* and *Romish* *Emissaries*, much detrimental to the Protestant Religion and Government of these Nations of *England*, *Scotland*, and *Ireland*, which here are laid to publick View, (that the Grand Powers of the Realm may seriously take them into Consideration) as they were copied out of a Bundle of Papers some Time with the most Reverend *James Usher*, Archbishop of *Armagh*, and supposed to be sent from beyond Seas to him, from the Reverend Bishop of *Derry*, afterwards his Successor in *Armagh*, being written with the same Hand, as the aforesaid Letter was signed,—

Jo. Dereny

I shall now lay before the World a Letter of the most Reverend his Grace the Lord Archbishop of *Canterbury*, King *James*, upon the Treaty of Marriage between *Charles* Prince of *Wales*, and the *Infanta* of *Spain*, wherein his Grace perceived, that among other secret Articles, a *Relaxation* of *Popery* was intended.

May it please your MAJESTY,

‘I Have been too long silent, and am afraid, by my Silence I have neglected the Duty of the Place it has pleased God to call me unto, and your Majesty to place me in: But now I humbly crave leave, I may discharge my Conscience towards God, and my Duty to your Majesty; and therefore I beseech you freely to give me leave to deliver my self, and then let your Majesty do what you please.

*Hunting of
the Romish
Fox. pag. 169.*

* Take notice of the danger of frequenting *Taverns*, *Inns*, and *Disch Houses of Entertainment*.

‘ Your Majesty hath propounded a *Toleration of Religion*, I beseech you to take it into your Consideration what your Act is, what the Consequence may be.——By your Act you labour to set up the most *Damnable* and *Heretical* Doctrine of the **Church of Rome**; the **Whore of Babylon**; How hateful will it be to God, and grievous to your good Subjects, (the Professors of the Gospel) that your Majesty, who hath often disputed, and learnedly written against those *Heresies*, should now shew your self a Patron of those wicked Doctrines, which your Pen hath told the World, and your Conscience tells your self, are **Superstitious, Idolatrous and Detestable**.——*

‘ What dread Consequence these Things may draw afterward, I beseech your Majesty to consider, and above all, lest by this **Toleration**, and Discountenancing of the True Profession of the Gospel, wherewith God hath blessed us, and this Kingdom hath so long flourished under it; your Majesty do not draw upon this Kingdom in general, and your self in particular, God’s heavy Wrath and Indignation. Thus in discharge of my Duty towards God, to your Majesty, and the Place of my Calling, I have taken humble leave to deliver my Conscience. Now, Sir, do what you please with me.

Doubtless, a noble Instance of Courage and Resolution, to be imitated by all, who are advanced to the like high Stations.

Upon the Marriage of *Charles I.* with *Mary of France*, the *Popish Recusants of Ireland*, (having close Correspondence with *Lewis XIII.*) upon a Rumour of

the said *Lewis’s* Preparations for the invading that Realm, stood upon high Terms, and would not contribute towards the Safety and Preservation of the Kingdom, unless the Lord Deputy

*Foxes and
Fire-brands,
Part III.
Page 76.*

and Council would grant them a **Toleration** for the **Romanish Religion**; and to have the liberty to build themselves Churches, and pretended **Religious-houses**, as many as they pleased, within all the *Cities, and Corporate Towns* of that Realm. Upon which, *James Usher*, Archbishop of *Armagh*, assembled all the Protestant Bishops and Clergy

* See what is here left out,——*Ibid.*——

together, who unanimously opposed these *Popish* Demands by the Protestation following.

‘ The Religion of the *Papists* is *Superstitious* and *Idol-
trous*, their Faith and Doctrine *Erroneous* and
Ibid. p. 78. ‘ *Heretical*, their Church in respect of both
‘ *Apostatical*.—To give them therefore a Toleration,
‘ to consent that they may freely exercise their Religion
‘ and profess their Faith and Doctrine, is a grievous Sin
‘ and that in two respects.

‘ For *First*, it is to make our selves necessary, not only
‘ their *Superstitions*, *Idolatries*, *Heresies*, and in a word,
‘ all the Abominations of *Popery*; but also (which is
‘ Consequent of the former) to the Perdition of the seduced
‘ People, which perish in the Deluge of the *Catholic*
‘ *Apostacy*.

‘ For the *Second*, to grant them Toleration, in respect
‘ any Money to be given, or Contribution to be made to
‘ them, is to set Religion to sale, and with it the Souls of
‘ People, whom Christ our Saviour hath redeemed with
‘ his most precious Blood. And as it is a great Sin, so also
‘ a Matter of most dangerous consequence: The Consideration
‘ whereof, we commend to the Wise and Judicious, beseeching
‘ the great God of Truth, to make them who are in Authority,
‘ zealous of God’s Glory, and of the Advancement of True
‘ Religion: Zealous, Resolute, and Courageous, against all
‘ *Popery*, and *Idolatry*. Amen.
Signed,

*Ja. Armachanus. Anto. Midenfis. Ro. Dunensis & Cononensis.
Rich. Cork. Cloyne & Roscensis. Tho. Kilmorensis & Ardara-
bensis. Mich. Waterfordensis & Lismorensis. Mal. Callaghan-
ensis. Tho. Fernensis & Laughlanensis. George Derrens.
Andr. Alladensis. Theo. Dromorensis. Fra. Limerickensis.*

Ibid. p.
30, &c.

This being conferred and agreed upon, the 26th of November, Anno 1626.

Upon the 23d of *April* following, Dr. George Downham, then Bishop of *Derry*, in the midst of his Sermon in *Christ-Church*, took occasion to speak something to this purpose, saying, ‘ That many amongst us, for Gain and
‘ outward Respects, were ready to consent to a Toleration
‘ of a False Religion; which if they did, they were guilty
‘ of putting to sale not only the Souls of *Papists*, but the

own Souls also. This is not my Opinion (said he) only, but the Opinion of the Archbishops, Bishops, and of the Protestant Clergy of his Majesty's whole Kingdom, which I think fit to Publish.—He had no sooner uttered these Words, when all the Protestants then in that Church cried out aloud, *Amen, Amen.*

Then making a Respite till the People had done crying out, *Amen.*—I spoke nothing to hinder the King's Service; for we all of the Clergy desire not only an Army of 5500 Men (that being the number) may be maintained, but also a far greater Army, besides the Trained-Bands; and could wish that his Majesty would reserve to himself the most of these particular Graces of late offered and granted to the dishonour of God, and to himself the Prejudice and Impeachment of True Religion, and what was wanting might be supplied by the Country, to which he exhorted all true Christians, and faithful Subjects. The People upon this cried out unanimously, *Our Lives and Fortunes be at his Majesty's Command, for the Good of the Protestant FAITH of England.*

A most extraordinary Instance of devout Zeal and Loyalty, very necessary to be set as a Pattern before the Protestants of the present Age; who, I am confident, will not fail upon a proper Occasion, to exert themselves in the like manner.

But it is further remarkable, that when this Project failed, the **Jesuits** and **Friars** of *DUBLIN*, of Spleen, began to preach Sedition to the *Popish* Inhabitants of that City. Which coming to the Ears of *Lancelot Buckley*, then Archbishop of *Dublin*, he immediately informed the Lords Justices of that he had heard; and desired a File of Musqueteers, and Warrant to seize on these Malefactors. But coming to the **Friar-Carmelite's** House then in *Cook-Street, Dublin*, the **Friars** rose up unanimously, confronting the Archbishop and his Attendants in a very insolent manner; wounding some of the Soldiers, and those who assisted the Archbishop. At length proceeding to assault the Bishop's Person, who was fain to cry out for help in the Streets, and take Shelter in an House, otherwise he had been in danger of his Life. This Riot of the **Friars** was committed about *Christmas, 1629.*

Ibid. p.
83, &c.

All

All which being by the Lords Justices communicated to the King and Privy-Council of *England*, occasioned an Order from those Lords, *Jan. 31. 1629.*

That the House * wherein **Seminary Friars** appeared in their Habits, and wherein the Reverend Archbishop and the Mayor of *Dublin* received the first Affront, speedily demolished, and be the Mark of Terror to the Ruffians of Authority: And that the rest of the Houses erected and employed there, or elsewhere to the use of *Suspicious Societies*, be converted to *Houses of Correction*; and the Lands, Leases, or Revenues applied to their Uses, be disposed of according to Law, &c. to the end, such Plants be not permitted to take Root any where in the Kingdom.

Which Order, had it not been obtained and executed in the Judgment of their Graces of *Armagh* and *Dublin*, and others of the Bishops and Clergy of that City, the Rebellion had broke out sooner than 1641. and the Church of *England* perished.

This was the Sense of the Bishops and Clergy of the Days; and yet tho' it be more than probable, that the said Design is now on Foot, and a **Papish Pretender** in view to set himself at the Head of it, when it is ripe for Execution: *For the peace and quiet of the Kingdom, for the advancement of the established Religion, and the security of Majesty's Government*, Mr. S. thinks proper to recommend a **Toleration of Popery**, as a truly **LOYAL** and **PROTESTANT** Scheme. From which, for the very same Reasons, I shall always pray, **GOOD LORD DELIVER US**.

In the mean time, since by his own Confession, the Kingdom swarms with disguised **Romish** Orders of all kinds, who eat the Bread out of the poor Peoples Mouth, it seems to be highly expedient, that the Government should think of some other more speedy and effectual Remedy, to prevent the many evils which may otherwise ensue, by the decay of Discipline, the increase of **Popery**, and the impoverishment of this Realm.

* See this at large. *Foxes and Firebrands*, Part III. pag. 85.—
See the Cabal of Letters, also the Privy-Council Book of *England*.

And tho' in the foregoing *Quotations*, I may seem perhaps some, to have been too *Prolix*, yet considering the Books which I refer, are not in every Man's Hands; and how pertinent the Authorities I have produced, are to the Point in Hand; and how necessary it is at this Juncture, that the Eyes of the *Protestants* of this Kingdom should be opened, to behold the immediate Danger they are in, from the Involvements of *Popery*; I hope, I may be excused.

By what has been said, I hope it will appear, how extremely hazardous it must be to *Church* and *State*, to Tolerate a Religion, which in the very Nature of its Constitution, is calculated and contrived to undermine and destroy it.

Be warned therefore in Time, my dear Friends and Counsellors, to see and prevent your own Misery and Ruin. For, if your Enemies (as they desire) should again prevail over you, their *Eyes* will not spare, neither will they have pity; but will slay utterly Old and young, both Maids and little Children, and Women. Ezek. ix. 5, 6.

Say not at that Time, *Behold, we knew it not*: No faithful Shepherd told us of our Danger: Our Watchmen all Slept, or were Dumb; and neglected to give us necessary Precaution. But impute your Calamity to your own *Supineness* and Credulity, and to God's just Judgment upon you for your Sins. Prov. xxiv. 12
Isai. lvi. 10.

Beware therefore my Brethren, lest any Man spoil you through Philosophy, and vain Deceit, after the Traditions of the World, and not after Christ. Col. ii. 8.

Let me earnestly beseech you for the Lord Jesus Christ's sake, to mark them which cause Divisions Rom. xv. 30,
16, 17.

and Offences, contrary to the Doctrine which ye have learned, and avoid them. Give no heed to 1 Tim. i. 4.

those which minister Questions, rather than godly Edifying. vi. 16.
But ask for the old Paths, where is the good way; and walk therein: For in that, and that only, ye shall find rest for your Souls. O pray then for the peace of Jerusalem; may they ever prosper that

ber. And confounded be the Devices of all such as rise against her. cxvii. 6.

In order to this end, it will be highly necessary, that all the Sons of the Church (laying aside all former Prejudice and Animosity)

Animosity) should be at perfect Peace and Unity among themselves; and suffer no other Difference or Distinction to obtain, but who shall most excel each other in Love and Obedience to those, whom God hath set over them; in a zealous and constant Attendance upon the sacred Ordinances of the Church; in a sincere and unfeigned Expression of Duty and Loyalty to his Majesty; and a firm and unshaken Resolution to Support the *Protestant Succession* in his Illustration

Cant. 6. 4. House. So shall we become *Terrible* to our Adversaries, like an Army with Banners; and put out of the Power of all our open or secret Enemies at home or abroad, to overthrow our most excellent and happy Constitution, in *Religion and Government*.

Let us all therefore, like *one Man*, reject all Proposals with Scorn and Indignation, which tend to *enslave* us to the Papal Power and Tyranny; and being fully instructed in the Truth of the Gospel, and resolved to *stand fast* in it; flee from them who by different Systems, or *New Lights*, pretend to misguide us, into the deceitful Paths of Ignorance and Error.

Now, may God of his infinite Mercy to these Nations, preserve the Church in the Purity of its present Establishment, to the end of the World. Or (if our Sins obstruct so great a Blessing) be graciously pleased to send Peace and Truth (at least) in our Days: And all that wish well to our Sion, say, A M E N.



F I N I S.

The Author's distance from the Press, hath occasioned the following ERRATA.

Title-Page, for *Errorum*, read *Errorem*; p. 18. l. 2. f. *Christan*, r. *Christian*; ditto. l. 3. f. *Gabel*, r. *Gabal*; ditto. l. 33. f. *Madianities*, r. *Madianites*; p. 26. l. 38. f. *Stile*, r. *Stile*; p. 34. l. 21. f. *Christan*, r. *Christians*; p. 44. l. 8. f. *Sacrament*, r. *Sacraments*; p. 52. l. 4. f. *Warth*, r. *Wrath*; p. 60. l. 8. f. *Antecedent*, r. *Antecedent*; p. 62. l. 26. f. *State of Indulgences*, r. *Sale of, &c.* p. 63. l. 6. f. *Spirits*, r. *Spirits*; p. 64. l. 2. f. *Eminent*, r. *Imminent*; p. 68. Marg. f. *Nottikam's*, r. *Nottingham*; p. 72. l. 37. f. *Controveted*, r. *Controverted*; p. 84. l. 3. f. *heir*, r. *their*; p. 86. l. 8. f. *Grudging*, r. *Grudging*; p. 91. l. 19. f. *strist*, r. *strict*; p. 92. l. 3. f. *and best*, r. *and the best*; p. 93. l. ult. f. *Witings*, r. *Writings*; p. 96. l. ult. f. *Peal*, r. *Pale*; p. 99. l. 25. f. *am humbly*, r. *I am humbly*; p. 102. Marg. f. p. 83. r. p. 10. ditto. l. 35. f. *Conciatoriores*, r. *Conciatoriores*; p. 103. l. 21. f. *Urprise*, r. *Surprise*; p. 106. l. 30. f. *me do it*, r. *to do it*; p. 107. l. 21. f. *Reflain*, r. *Refrain*; p. 108. l. 38. f. *Si bona*, r. *Si boni*; p. 110. l. 28. f. *r. vim*; p. 111. l. 3. f. *Interpretion*, r. *Interpretation*; p. 112. l. 25. f. *Compulsive*, r. *Compulsive*; p. 122. l. 18. f. *in cases*, r. *in both cases*; p. 123. l. 39. f. *Concience*, r. *Conscience*; p. 132. l. 4. f. *came in charge*, r. *gave in charge*; p. 134. l. 35. f. *Connivancy*, r. *Connivance*; p. 136. l. 32. f. *wish*, r. *which*; p. 148. l. 29. f. *denies*, r. *derives*; p. 180. l. 3. f. *more easily*, r. *more easily*; p. 188. l. 36. f. *who*, r. *and therefore*; p. 189. l. 21. f. *of Romish*, r. *the Romish*; p. 192. f. *pretend*, r. *tend*; p. 193. l. 2. f. *and the good*, r. *as the good*; p. 193. l. 30. f. *reassumng*, r. *reassumng*.